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THE

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"*The two essentials of the New Church are, that the Lord alone is the God of Heaven and Earth, and that conjunction with Him is through a life according to the commandments of the Decalogue.*"

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NEW-JERUSALEM MAGAZINE.

VOL. VIII.—NEW SERIES.—No. 6.

JUNE, 1884.

THE ORDER OF PROVIDENCE IN ESTABLISHING THE CHURCHES.

THE subject of the order of Providence in the succession and establishment of churches, has presented itself to me as one which it will be helpful for us to consider at the present time.

The general teaching of Swedenborg upon the subject is contained in the following passage:—

"It is to be observed when any church becomes no church, that is, when charity perishes, and a new church is established by the Lord, that seldom, if ever, the establishment hath place with those among whom the old church existed, but among those with whom heretofore there was no church,—that is, among the Gentiles. This was the case when the Most Ancient Church perished; a new one which was called Noah, or the Ancient Church, which was after the flood, was then established among the Gentiles, that is with those among whom before existed no church. In like manner, when this latter church perished, then somewhat resembling a church was established among the posterity of Abraham, descendants from Jacob, thus again among Gentiles; for Abraham, when he was called, was a Gentile. The posterity of Jacob in Egypt became more Gentile insomuch that they were altogether ignorant of Jehovah, consequently of all Divine worship. After this resemblance of a church was consummated, then the Christian

Church was established from among the Gentiles, the Jews being rejected. The same will be the case with the church called Christian.

"The reason why a new church is established by the Lord among the Gentiles, is that they are influenced by no false principles against the truths of faith; for they know not what the truths of faith are. False principles imbued from infancy and afterwards confirmed, must first be dispersed before man can be regenerated, and become a man of the Church; yea, the Gentiles cannot profane holy things by evils of life, for it is impossible any one should profane the holy thing of which he is ignorant. Thus the Gentiles, being in ignorance, and without grounds of offence, are in a better state for the reception of truths than those who are of the Church; and all those among them who are in good of life, easily receive truths."—A. C., n. 2986.

In order that this teaching in regard to the establishment of the Church among the Gentiles may be clear, it must be taken in connection with other teaching and known facts.

We are elsewhere taught that both the Most Ancient and the Ancient Churches were established in the same region of country—the land of Canaan. This shows us that the Ancient Church was not established in another country than that where the Most Ancient was; and, consequently, that the Gentiles among whom it was established were Gentiles, or persons in a Gentile state in the very land of the previous church.

Then, again, "the somewhat resembling a church"—the Jewish representative of a church—arising from Abraham through the descendants of Jacob, is said to have been established among the Gentiles, because "Abraham was a Gentile, and the children of Israel became more Gentile in Egypt." But Abraham was from Mesopotamia, a country of the Ancient Church, and Egypt was also of the Ancient Church. Thus the Gentiles among whom "the somewhat resembling a church" was established, were not Gentiles in the sense of being people of nations outside of the church that had previously existed, but persons who had become Gentile in the lands where the church had before been.

Now in regard to the Christian Church. It is said in the passage quoted that "this was established among the Gentiles, the Jews being rejected." We must understand this in accordance with the facts. The Lord did not come in a land other than that in which the representative of the Church was. It is said, "He came to His own." He dwelt in their land. Though "His own received Him not," those who were nationally of His own,—Andrew and Peter, James and John, Philip and Bartholomew and the rest, received Him. Though nationally Jews, they were in a Gentile state; and it is from their state and not from their nationality that they were Gentiles. Then in the Lord's final instruction to them, he did not send them elsewhere to establish the Church, but told them to "tarry in Jerusalem until they were endued with power from on high." And when He was parted from them "they returned to Jerusalem with great joy, and were continually in the temple praising and blessing God."

Then who are they that became the first converts to the Christian Church on the day of Pentecost, when three thousand were baptized? They were, of course, Gentiles, according to the teaching; but they were Jews, dwelling at Jerusalem, devout men out of every nation under heaven, as we read in the Acts of the apostles. They were not the Jews who had perverted the Scriptures and made the Word of God of no effect by their traditions, and who had profaned holy things by evils of life. They were Jews who, in simple good, — devout men — were in a Gentile state. Being in this Gentile state is the essential qualification for receiving and coming under the influence of those things which make the Church. In this state were not only devout Jews in various parts of the world, but also many who were not Jews at all, but, literally, Gentiles; and to these was it provided that the Gospel should be preached, and the blessings of the Gospel brought. And among such Gentiles, indeed, was the Christian Church afterwards most fully developed.

We come now to the New Church which is also established and to be established among the Gentiles. As it is established among these, we can see who they are, by seeing who

they are among whom it is actually established. Swedenborg teaches that there are receptive people among the Africans, to whom the doctrines of the New Church are revealed, and by whom they are received in heart and life. But the doctrines are revealed to others, also, who are essentially in a Gentile state.

We can see that Swedenborg was preëminently a Gentile, and that those who received and who receive the goods and truths of the Church in Europe and America, and all parts of Christendom, are Gentiles. They are such, of course, not in the sense of being outside of Christendom, but by virtue of having been protected from the false principles destructive of the truths of faith into which the Christian Church had declined.

We read in the first chapter of the Gospel by John,—

> "He came unto His own, and His own received Him not; but to as many as received Him He gave power to become sons of God, even to them that believe in His name; who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."—i. 11–13.

By the Lord's own here are meant they who externally constitute the Lord's Church, and who claim and appear to be the Church. When it becomes necessary for the Lord to form a new church, it is because they who appear to be the Church are not the Church at all. While the Church, with those who appear to constitute it, is declining, the Lord in his providence is protecting those who are capable of better things from the evils and falsities that are prevailing, by guarding their innocence, and preventing their receiving the false teachings in a way to confirm them. When He comes, those whom He has kept in the Gentile state receive Him as He comes,—receive His truth, and by means of it become His sons; "born not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The Lord comes to his own; he reveals himself and his truth to them who claim and appear to be his. They receive him not; but he has prepared those who do receive him,—

Abraham, Andrew and Peter, James and John, Swedenborg and Noble, and multitudes of others in Christendom.

The second coming of the Lord by means of a man for the establishment of the New Church, is not by means of a man, a Gentile, in the sense of being remote from Christendom, but by a man, a Gentile, unquestionably, but an inhabitant of a Christian country and the son of a dignitary of the Christian Church. And so they who first received the Lord as revealed, and were collected together, were not Gentiles in the sense of belonging to countries with that appellation, but in the sense that, while they dwelt in Christendom, and were, perhaps, nominally Christians, they were in a Gentile state,—a state of remoteness from the falsities and evils which, confirmed, incapacitate for receiving the Lord and his truth.

And we not only meet these facts, it is revealed to us and authoritatively explained that seven different classes of persons in Christendom are capable of coming into and constituting a part of the Lord's New Church.

At this point let us look at the instruction given us in regard to these churches. In the beginning of the explanations in regard to them in the Apocalypse we read,—

"This and the following chapters treat of the seven churches, by which are meant all those in the Christian Church who have any religion, and out of whom the New Church, which is the New Jerusalem, can be formed; and it is formed by those who approach the Lord only, and at the same time perform repentance from evil works. The rest who do not approach the Lord alone from the confirmed negation of the Divinity of his Humanity, and who do not perform repentance from evil works, are indeed in the Church, but have nothing of the Church in them."

Let us note carefully what is here said: "By the seven churches are meant all in the Christian Church who have any religion, and out of whom the New Church, which is the New Jerusalem, can be formed."

"All who have any religion." The essence of religion is the acknowledgment of God; and all who in their hearts acknowledge a God — a Divine Father — and who keep his

commandments, are capable of being instructed, and of coming to the acknowledgment of the Lord in his Divine Human.—H. H., n. 2. The Lord says, "Every man that hath heard and learned of the Father cometh unto me." And all who come to him are taught of him and repent of evil works. Of all those in the Christian Church who have any religion, the New Jerusalem can be formed. Those who have no religion,—those who, not believing in a Divine Father, confirm themselves in the negation of the Divinity of the Humanity, and who, consequently, are not led by the Divine in the Human, in which alone the Divine comes to man and leads him to repentance,—these, however they may be outwardly connected with the Church, have nothing of the Church in them.

We read further,—

"By the seven churches are meant the Church in the aggregate which in itself is one, but various according to reception; and these varieties may be compared with the various members and organs of a perfect body, which yet make a one. They may also be compared with the various jewels in a king's crown; and hence it is that the universal New Church with its various particulars is described in what follows by the seven churches."—A. R., n. 73.

The seven churches consist of all in the Christian Church who have any religion; and the *universal* New Church is formed of these. These churches, it is said, can be compared to the various jewels in the crown of a king, and to the various members and organs of a perfect human body. Let us notice the character of those from whom the jewels in the king's crown and the various members and organs of a perfect human body are formed.

The Church of Ephesus represents the class of persons in the Christian Church, "who are in truths of doctrine, and not in good of life."

The Church of Smyrna, "those who are in good as to life, and in falsities as to doctrine."

The Church of Pergamos, "those that place the all of religion in good works, and not anything in truths."

The Church of Thyatira, "those who are in faith originating in charity, and thence in good works, and those who are in faith separated from charity, and thence in evil works."

The Church of Sardis, "those who are in dead worship, which is without charity and faith."

The Church of Philadelphia, "those who are in truths from good from the Lord."

The Church of the Laodiceans, "those who believe alternately, sometimes from themselves and sometimes from the Word, and thus profane holy things."

There are in the Church of Ephesus those who have religion, though they are "in truths of doctrine, and not in good of life." Instruction Divinely adapted to their need is given them, and those who have ears to hear what the Spirit saith unto the churches, those who have religion, hear the instruction, and by that means overcome, and there is given them "to eat of the Tree of Life which is in the midst of the paradise of God"; and by eating of it they become an efficient part of a member or organ of the body; or a jewel in the king's crown.

There are also in the Church of Smyrna those who have religion, who can be led to the Lord and to repentance from evil works. By hearing what the Spirit says to them they will overcome and will "not be hurt of the second death," and will come into and manifest a peculiar variety of the good of the New Church.

Similar things may be said of the five other Churches. Those of them who have ears to hear will hear what the spirit says to them, and by that means will overcome. The good of those who hear of the Church of Pergamos will be what is represented by "eating of the hidden manna," by having "a white stone, and in the stone a new name written which no man knows but him who receives it."

Those of the Church of Thyatira who hear the Divine instruction given them, overcoming, will receive what is represented by "power over the nations to rule them with a rod of iron," "even as the Lord received of the Father." This, too, will constitute a member or organ of the body of the New

Jerusalem; or, in accordance with the other figure, will constitute a jewel in the king's crown, adorning it with a beauty differing from that of all the other jewels.

The religion of those who are of the Church of Philadelphia who enjoy the eminent distinction of being in truths from good from the Lord, shines out most conspicuously. An "open door" is set before them, for they "have a little strength, have kept the Lord's Word, and not denied his name." They are counselled to "hold that fast which they have, that no man take their crown." This church, by overcoming, is to become "a pillar in the temple of God," is to have "written upon it the name of God, the name of the city of God, New Jerusalem which cometh out of heaven from God,— the new name." This church also will take its own peculiar place among the jewels and in the body.

Even among those represented by the Church of Laodicea, which, by believing alternately, sometimes from themselves and sometimes from the Word, profane holy things,—even among these there are some who have religion, and who can form a portion of the New Church. Because they have religion, they have ears to hear, and they will learn that they are not "rich and increased with goods, having need of nothing," but that, on the contrary, "they are wretched, and poor, and miserable, and blind, and naked." They will also hear the counsel of the Lord "to buy of Him gold tried in the fire, that they may be rich; and white raiment that they may be clothed, and that the shame of their nakedness do not appear;" and they will have their eyes anointed with eye salve that they may see. By such means they will overcome, and, opening the door, the Lord will come in and sup with them and they with him. And so this church will become also a jewel of its own peculiar lustre in the king's crown.

Of course it is essential in the formation of the universal church from these materials, for the most part so unpromising, that the several classes should be in or come into a Gentile state in the sense of being or becoming free from confirmation of the falsities which were taught in the consummated church. That the people of the Church have, to a

very great extent, been protected from these falsities, we have very strong assurance from the writings. In A. E., n. 765, at the end, we read as follows:—

"What is the nature and quality of the reasonings which are meant by the dragon concerning the separation of faith from good works, and concerning their conjunction; and how subtle, and, at the same time, how pernicious those reasonings are, will be revealed, the Lord willing, in another place; likewise that those reasonings have place only with the learned rulers of the Church, and are not known to, because not understood by the people of the Church; and that hence it is that the New Church, which is called the holy Jerusalem, is helped by these latter, and also increaseth."

Here we see one great reason of the fact that the New Church can be formed of the various classes of the Christian Church. Vast numbers of the people have been kept so far from confirming the falsities that they have not even understood them. There are other similar passages. *See* A. E., n. 233; A. R., n. 426.

That Swedenborg, especially at the time of writing his later works, expected the New Church to be established from among those in the Christian Church, as well as elsewhere, is evident from what has been considered in regard to the seven churches.

One or two other passages to the same point will be referred to. In T. C. R., n. 846, Swedenborg, in connection with a conversation with the angels, says,—

"They rejoiced greatly that a knowledge of correspondence, long lost, had been restored, and they said that this was done for the purpose that the Christian Church, which is based upon the Word, might revive again, and draw breath (*spiritum*) through heaven from the Lord."

Again, alluding to the T. C. R., he says to Dr. Beyer,—

"I am certain of this: That after its appearance, the Lord, our Saviour, will operate both mediately and immediately towards the establishment throughout the whole of Christendom of a New Church based upon this theology. The new heaven out of which

the New Jerusalem will descend, will very soon be completed."—Doc., Vol. II., Part I., page 383.

In conclusion, it should be observed that the angels of the seven churches are heavenly societies connected with those churches. These angelic societies consist of persons who, while in the world, had been in a state corresponding to that of those who had religion in those churches with which they were connected, and who, having overcome, constituted the portion of the new heaven from which the particular portion of the New Church they were connected with descends. The society connected with the Church of Ephesus consists of those, who, in the world, had had ears to hear, who had overcome in the combats by which the defect consisting in being in truths of doctrine without good of life was remedied, and so had been given to eat of the Tree of Life which is in the midst of the paradise of God. And so with the other churches. They are associated with those who can give them special aid, because each of them had done successfully, from the Lord, the work which its consociated church needs to do. These heavenly societies, connected through the world of spirits with the several churches, constitute a very important element in the case. Having passed through the same discipline which those who have religion in the churches must meet, they know how to help most efficiently those who are meeting them; and they cause to be present with their associates on earth the good things which, by overcoming, they have received.

This is a truth of much practical importance to us. We are associated with an angelic society in a state corresponding to ours. The truths and the goods of that society are in quite different forms from those of the societies connected with the other churches. The state of those belonging to the other churches is not perfected by goods and truths in the forms in which we receive them, but in other forms, not in disagreement with ours, but in entire harmony; but still as different from ours as one member or organ of the body is from another, or as one of the jewels in the king's crown is from the others.

This should be borne in mind in all our intercourse with those of the other churches. We should not undertake to impose upon them our forms. And while we should be learning better and better to appreciate the excellence and beauty of goods and truths in their forms, and rejoice in their improvement, we should especially be using our best endeavors to bring out more and more clearly the peculiar excellence and beauty of goods and truths in our form.

We shall fail entirely to appreciate the character of the New Jerusalem which consists of the seven churches, each with its own peculiar quality, if we regard our particular form of good and truth as including all. The variety of forms of beauty and use forming the diadem would thus disappear, and the great principle be overlooked, that the greater the number of various things, harmoniously united, the greater the perfection.

JOSEPH PETTEE.

PROLOGUE

TO SWEDENBORG'S "DE CULTU ET AMORE DEI."
METRICAL VERSION.

ONCE, through a pleasant wood, I walked alone:
Its loveliness dispersing restless thoughts.
I saw the trees, shorn of their summer garb;
The falling leaves once beautiful and bright,
Now brown and sere, drop helpless to the ground;
Or borne upon the wings of autumn breeze,
As he was carrying the year away.
From being sad to serious thoughts I fell
In thinking o'er the beauties of these woods,
Retained from spring until the year's decay,
Filling my soul so often with their joys.
And now unto this other vision turned,
I could but meditate upon the change:
Till led by this I thought, do not all things,
If born of time, through similar changes pass?
Clearly, indeed, not only flowers and woods,
But lives, and even ages, soon grow old.
Beginning from the spring and flower of youth,

The summer being measured from the spring,
Like changes we observe, and tendencies,
To fall into an image of the autumn.
Our lives and ages not alone we see,
But centuries and cycles of the past,
The common lives of all society,
Named from their infancy, and innocence
At first, the Golden, then the Silver age.
Man having fallen from his first estate,
Now at the door, already has arrived
The last or Iron age. Brief will it be,
Ere this 'tis thought, like iron rust shall fall;
Be scattered as the dust of potter's clay.
Truly those wise men of the ancient times
Dwelt, as it were, intently in the soul,
Remotely from the body, nearer heaven,
Interior things of nature being seen.
So when they thought upon surrounding things,
They saw that their more noble times excelled;
So when true purity and justice reigned,
Ruling supreme the kingdoms of the world.
Such were the first, the truest; incorrupt.
Wherefore they taught that the divinities
Had left their stars, and to this orb come down;
Their lives united with the human race.
It seemed that heaven had fallen to the earth,
From highest place to nature's lower court,
And poured its heavenly joys upon the air,
Or lower regions. Fittingly those times
Were named Saturnian, or the Golden Age:
They also filled the earth with choicest fruit,
Adorned it with the most delightful flowers.
The very universe itself was changed,
To represent a kind of paradise,
Or one continuous garden. Yea, they drew
The times of the four seasons of the year
Together into one. Encompassed this
About as with one calm, perpetual spring,
That would unceasing breathe their zephyr's mild,
Filling the souls of earth's inhabitants

With all its sweetest joys and deep delights.
The mere proscenium only is the earth.
The ancient wise men saw the theatre.
All doubts then being as it were removed;
They saw in every sport, or product of the earth,
An image clear of order such as this.
Nothing there is but does from spring begin,
From flower, from infancy, and innocence.
In every object of the universe,
As in a mirror, may the whole be seen.
In everything which represents the whole,
An image of a lesser type is found.
Since nature's laws immutable are known,
They thought the times had backward moved again,
Nearing their origin. To earth once more
Returned the state of spring and infancy.
Let us, ourselves, behold the universe
Imaged in each created form around,
And so from these evolve the fates of times
And ages. Still in truth without the aid,
The grace of that Divinity most high,
From whom the only fountain, source supreme,
And Sun of wisdom, does all truth flow down
Like rays, illumining our minds, in vain
Would be our inquiries. Wherefore that He
Present may be, inspiring with His truth,—
Him, as our guide, most humbly we adore.

HUDSON HARLAN.

OUR true knowledge is to know our own ignorance. Our true strength is to know our own weakness. Our true dignity is to confess that we have no dignity, and are nobody and nothing in ourselves, and to cast ourselves down before the dignity of God, under the shadow of whose wings, and in the smile of whose countenance, alone is any created being safe. Let us cling to our Father in heaven, as a child walking in the night clings to his father's hand.—*Charles Kingsley.*

OUR HIGH CALLING.

In the last recorded conversation, which our Lord held with his disciples, he told them that he was going away, but would come again to them; that as the Spirit of truth, the Holy Spirit, he would come and dwell with them, even in them, teaching them all things, and bringing all things to their remembrance, whatsoever he had said unto them. The disciples held very low views of the earthly mission of the Lord; they supposed that he was to be a king like David, and redeem Israel; and not until their understandings were opened, so that they saw the real import of the prophecies relating to him, did they begin to realize the nature of the Christian dispensation; and not until our Lord had come again, on the day of Pentecost as the Holy Spirit, did they know the Lord, and realize that his spiritual kingdom had come in their own souls.

As in the first Christian Church there was an external and an internal coming of the Lord, so now there is an external and an internal Second Coming of the Lord. The New Jerusalem seen by John coming down from God out of heaven, prepared as a bride adorned for her husband, is the Church as to doctrine,—the outside or external of the Church; the *real* Church is the Lamb's wife. The written Word, and the writings which explain the Word, are both external. When we receive the Word and its rational spiritual meaning into our understanding, we have received the Lord in his Second Coming: the New Jerusalem may be said to be coming down from God, out of heaven. But not until we become conjoined to the Lord, by means of the Word and its spiritual sense, being received into our wills as well as our understandings, do we become members of the Crowning Celestial Church, which is the wife of the Lamb. This is our high calling.

We are taught that, as we read the Word for spiritual use, we should rise above all ideas of person, place, and time, to considerations of principles of truth and goodness, and their

progressive states in our wills and understandings. For instance, as we read the Apocalypse—the "Book of the Revelation of Jesus Christ, to show the things which must shortly come to pass"—we should understand it, not only as an historical spiritual revelation of the state of religion a hundred years ago, when the Christian Church was darkened by error and corrupted by evil, and of a general judgment which took place in the world of spirits, and the formation of a new heaven, but we should think of the revelation of Jesus Christ *now*, to all who are in old errors and falsities; of a judgment which must take place in every human soul, before the kingdom of heaven can be formed; we should think of the things which must surely come to pass in us as individuals, before a man can become a man of the Church. The call to the seven churches in Asia, is a call to all where the Word is, and by it the Lord is known. It is to those living now, who are looking towards the New Jerusalem, who should hear what the Spirit saith to the Churches: and those that overcome shall "eat of the Tree of Life," and "shall inherit all things." When we can read this wonderful Book, and see the revelation of Jesus Christ in ourselves, we are in a fair way to know something of the new heaven and the new earth, as it comes down into our conscious lives.

As a general statement, one may say that the Second Advent is accomplished; that the Lord has come again through Swedenborg; that through him the heavenly doctrines of the spiritual sense of the Word have been revealed. We may say that the Lord has come again, as we say that the Word is written, or that the Bible is the Word of the Lord. But as the Word is not alive, until it lives in our thoughts and affections, so the Lord does not really come, until he comes to each one of us in the gradual progressions of a regenerate life. "Behold He cometh with the clouds" is not simply a revelation of the spiritual sense of the Word in the letter, but the clouds of error and falsity in our understanding and will, which prevent the heavenly Love from descending into humanity.

The Lord's coming, which should specially interest us, is

his coming *into* us, revealing his truth to our inner sight, making it an object of perception. From natural we are to become spiritual, from spiritual, celestial. The Crowning Church is to be celestial in its character. With the covenant of the Law and the covenant of the Gospel, the natural and the spiritual, there is a higher covenant of the marriage relation; and our high calling is, to become personally conscious of the Lord as the Husband of the Church, and that we are his wife. Then he has come to us in the highest relation yet revealed to man. And we are not in the Church, or the Church is not in us, however much we may talk about the Church, and attend to all its outward forms and ceremonies, however clearly we perceive all its doctrines, until truth and goodness are united in our lives,—until the kingdom of God is established in our hearts.

When the Word without shows what the Word is doing for us within, then it is the means of conjunction with the Lord in thought and affection. What the spiritual sense of the Word reveals to us, should be *real* to us—become *actualized* in us; and it is our high calling to come into a state of perception from celestial love, rise above even the voice of conscience, and know things from the light which shines into the interior rational mind. For there are two sources of revelation and instruction: one an external way through the understanding, the other an interior way of a regenerating will. Instruction is necessary in the first states of spiritual life, but we may have illustration from the Lord. After we have been obedient to the truths of the letter of the Word, and have become spiritually minded, we should seek celestial life, which results from celestial good coming into spiritual truths; and if truths are really united to good, man rises into a higher state; former truths become clearer, and new truths are revealed; the celestial man sees them in himself, and has no need to learn them or treasure them in his memory. Doctrines are the means to attain goodness. The spiritual truths of the Word, revealed through Swedenborg for the use of the Church, prepare us for the inflowing of celestial good, which is the Lord himself. The advent of our Lord in the clouds of the

letter of the Word, was but the means to an end in the great work of redemption. He now knocks at the inner door of every human heart, waiting for us to open to him, that he may come down into our natural lives with great power and glory. The advent of the Lord as the Spiritual Sense of the Word, does not constitute the Celestial Church; but it is the life of good in these spiritual doctrines, which is the bride, the Lamb's wife. It is the descent of the Divine Love into our hearts which makes us members of the Church; then the Lord is within as an all-pervading presence.

We may see the Christ of spiritual truth in what is made known to us through Swedenborg; but we can know Jesus only as he comes to abide with us, having all power in the heaven and the earth of our being; he is again manifest in the flesh, directing all our affections, thoughts, appetites, and desires. For the very life of man is celestial love from the Lord; it is the Lord himself, coming in by the internal man, who alone thinks and feels in the external; He alone lives, and gives us his life to be felt as our own, modified by our organic reception; it comes into us continually, but is impeded by the love of self and the world. The Lord wills to have the whole man, and not that man should be partly his own and partly the Lord's; and as our natural life does not correspond with the heavenly, we need to be regenerated by means of temptations. Evils and falsities must be removed, in order that the new life, which is the life of heaven, may be implanted within; temptations must be endured even to despair, before man is prepared to receive celestial good from the Lord. Then "all things become new." "The old man which is crucified according to deceitful lusts, is put off, and the new man, which after the likeness of God is created in righteousness and true holiness, is put on." "We are dead, and our life is hid with Christ in God. We are crucified with Christ, nevertheless we live; yet not we, but Christ liveth in us." "As we have born the image of the Earthly, we also bear the image of the Heavenly;" "and the mystery which hath been hid from ages and from generations, is now made manifest, which is Christ in us the hope of glory."

The call to every member of the New Church is to attain this state; we are not members of the Church, in its highest sense, until we do attain it. We do not, indeed, become celestial angels, but the interior of the natural is opened, so that we attain the true measure of a man. The Sabbath is made for man. It is for us on the earthly plane of life. Six days we are to labor and do all our work. We are called to become not only images, but likenesses of the Lord; when we shall act no more according to our own desire, but conform all our wishes to the good pleasure of the Lord; when all things are under his feet; when everything that obstructs the inflowing of his love is removed. We can coöperate with the Lord in cleansing the outer man with water; but the purifying fire of Divine love can only remove the internal lusts of the natural man. With spiritual temptations, torment of conscience, man must endure those which cause inmost torture or despair. The more interior motives of our soul are laid open, and we see them in the light of heaven. We see the hereditary hells within, and know what it is to hate father and mother. We know what it is to pluck out the right eye, to cut off the right hand; we know what the Lord meant when he said, "I came not to bring peace but a sword." When we read the Sermon on the Mount, and know what it is to be poor in spirit; what it is to be persecuted for righteousness' sake; what it is to hunger and thirst after righteousness; what it is to be pure in heart; when we know these things from changing spiritual states through which we are passing, and not merely from reading the spiritual sense in the heavenly arcana, then we begin to know something of the interior meaning of the Word, and the blessedness which results from these states will be ours. Until we are led into the wilderness to be tempted of the devil; until we are taken into an exceeding high mountain and shown the kingdoms of the world and their glory, and refuse to fall down and worship them; until we hunger, and come to a realizing sense that we do not live by bread alone, but by the Word that proceedeth out of the mouth of God,—until these things come to pass in our own souls the devil will not leave us, nor will angels

come and minister to us. We must actually realize, sooner or later, how spiritually blind, and deaf, and dumb, and palsied, and dead we are; then we will call to the Lord and he will touch our eyes, and we shall see; he will open our ears, and we shall hear his voice calling us up from our graves, and we will rise and follow him; and, as we behold our leprous souls, we cry out, "Lord, if thou wilt thou canst make us clean." Then we begin to become conscious of the mighty works he is doing within us; the miracles he is performing to make himself known to us.

To read of the birth of our Lord and his miracles, of his crucifixion and resurrection, without we can also see and know in the book of our life the states, and changes of state, to which they correspond, is of little spiritual use. It is our high calling, after we have received the Word intellectually as truth, to receive internally the Divine good, and the Word realized in our hearts is following the Lord in our regeneration, and he is glorified in us; and we know by living experience what the words of the Book symbolize; we may know by affection what we cannot express in words so as to be fully understood by another unless he has been in similar states of feeling. Thus we truly comprehend the Second Coming of the Lord, and the establishment of his Church in us. Then the day will come prophesied by Jeremiah: "I will put my law in their inward parts, and write it on their hearts, and they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know Me from the least of them unto the greatest of them, saith the Lord." And according to the words of the Lord himself, "At that day ye shall know that I am in my Father, and ye in me, and I in you." It is thought, however, that this day when the New Church will become celestial in character can only be after ages and ages. But the marriage of the Lamb has come — not is to come; all the possibility of the Golden Age can again be realized by living in the Golden City. We are called not only to go in unto the marriage supper of the Lamb, but each one of us should become the Lamb's wife.

When we become as little children, give up everything pertaining to self, and return into states of innocence and trusting obedience, we will be led by the Lord alone. He will reveal himself within us, and when we know him, external forms and ceremonials of religion, even doctrines, are of little use to us. Our whole life will be a continual worship of Him who dwells in our hearts, and needs no words of prayer or praise to conjoin us to him. Beautiful as the externals of religion may be when they express religious life, yet they are comparatively of little value to one whose life is the embodiment of religion. As long as members of the Church remain on the natural and spiritual plane, external forms and ceremonies will no doubt be serviceable to those who need something to appeal to their outer senses. But as the Church comes up to its high calling, while it may value less and less external things, as representative of the inner life, it will seek more and more to ultimate celestial love in good works, it will care less and less to add names to the church roll, and more and more for genuine works of charity. There is no danger as men become celestial in their characters that they will take wings and fly away. They will desire to do the Lord's will on earth as they realize it in their own souls, religion will become a life, rather than ceremonial. They will care little whether they wear the robe, or kneel at the altar; whether they chant selections or sing hymns; but they will care for the brother and sister by the wayside, and how they can help them up into a better condition of life. The highest angels are the most willing to go down into the lowest hells to do all they can for the Lord's children there; and so of the highest angelic characters here. To such ones the question of the authority of the writings is no question at all, for the Lord within is his own authority. The question of the priesthood is of no account, for the Lord is the Great High Priest in his heart, and all worship, and praise, and dominion are from him to him. Many topics which now are prominent in the Church, and concerning which many are interested, on the natural and the spiritual plane of church

life, are not to be compared to the higher things which it is our privilege to attain.

We can but feel that the day is not far distant when to the New Christian Church shall come an inflowing of Divine power, corresponding to the day of Pentecost of the first Christian Church. For more than a hundred years the Church has been coming into an intellectual conception and reception of the doctrines of the internal sense of the Word. This is the true and orderly way for the Church to grow. But after the foundation has been laid, and the walls built, we should not be content to count the towers and admire the bulwarks of the Holy City, but we should go in and live in the City. We should tarry in the city of Jerusalem until we are endued with power from on high; until the promise of the Father come upon us. And the celestial coming will not be as a sound from heaven as of a rushing mighty wind, but silently, as the warmth of the summer's sun, causing our whole being to open to the loving influences of innocence and peace. And then witnesses for the Second Coming will be raised up, whose words will be with power because inspired from the Lord within, and whose works shall be even as the Master's. Then "the people shall dwell in Zion at Jerusalem." "For when the Lord shall build up Zion he shall appear in his glory;" "in the mountain of his holiness," "beautiful for situation, the joy of the whole earth." "Arise, ye, and let us go up to Zion, unto the Lord our God."

DUANE V. BOWEN.

THE DECALOGUE.

IN thinking of the commandments as written upon the two tables, the question arises, familiar to commentators, What was actually written upon the tables?

In EXODUS xx., and DEUT. v., we have the commandments in two different forms, agreeing in essentials, but varying in

particulars. Of the words in Exodus it is said, "God spake all these words."—Ex. xx. 1. Of those in Deuteronomy, "These words Jehovah spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and He added no more. And He wrote them in two tables of stone, and delivered them unto me."—v. 22. And again, "Jehovah delivered unto me two tables of stone written with the finger of God; and on them was written according to all the words which Jehovah spake with you in the mount, out of the midst of the fire."—ix. 10. Both forms are given as the words which God spake out of the midst of the fire, and yet they differ. But perhaps we are interpreting too strictly, and are putting a meaning into the words which is not intended. Let us see. In the third commandment we have in both forms the command to keep the Sabbath holy, with very slight differences of language; but there follow reasons for keeping it which seem entirely different. In Exodus the reason given is, "for in six days Jehovah made the heavens and the earth, the sea, and all that in them is, and rested on the seventh day: wherefore Jehovah blessed the Sabbath day, and hallowed it." But in Deuteronomy the reason is, "Remember that thou wast a servant in the land of Egypt, and that Jehovah thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore Jehovah thy God commanded thee to keep the Sabbath day." It is interesting to notice that spiritually both reasons refer to deliverance from natural states, and coming into peaceful states of regeneration, as the origin of the commandment; and there is not the slightest question that these reasons belong where they stand in their respective places. And yet it will be observed that they are not parts of the command; they do not require any additional observances: they are reasons for the command, which is to keep holy the Sabbath day; and perhaps it is fair to suppose that neither of them was written upon the tables. If the reason given in Exodus had been regarded as an integral part of the command, it would almost certainly have been repeated

as such in Deuteronomy. That it is not so repeated, but another reason is substituted, indicates that it was not so regarded.

The form of the command in Deuteronomy seems in some other respects to be rather a recalling of the substance of it, than a repetition of its very words, "Keep the Sabbath day to sanctify it, as Jehovah thy God hath commanded thee," the last clause evidently referring to the command as given before. This also accounts for the change in the first word, "keep," instead of "remember," and for the slight amplification in the words, "nor thine ox nor thine ass, nor any of thy cattle." The fourth commandment also repeats the words, "as Jehovah thy God hath commanded thee," and the remaining precepts begin with the word "and," in the Hebrew, combined with the "not" to make the English "neither." In the last two commandments the "house" and the "wife" are transposed, and the "field" is inserted. It may be noted in passing that by the change in the last two, the order of reference to the evils of the love of self and of the love of the world is reversed; in Exodus the love of the world comes first, and in Deuteronomy the love of self; for the same particulars regarded as belonging to the house are of the love of the world, but regarded as under the wife, are of the love of self.

But if the reason given in Exodus for the third commandment is not an integral part of the command, the reasons for the other commands perhaps should be regarded in the same light. The first commandment begins with the introductory statement, "I am Jehovah thy God, who have brought thee out of the land of Egypt, out of the house of bondage." Then follows the command, "Thou shalt have no other gods before me." And then comes what seems to be an amplification of this: "Thou shalt not make unto thee any graven image"; after which follows a reason: "For I, Jehovah thy God, am a jealous God." It all is Divine and holy; but the essential command is in the words, "Thou shalt have no other gods before me."

Selecting in this way the essential commands as what was probably written upon the stones, though the amplifications and reasons are also certainly a part of the Word, and retaining the introductory declaration, we have the following: —

"I am Jehovah thy God, who have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before me.

"Thou shalt not take the name of Jehovah thy God in vain.

"Remember the Sabbath day to keep it holy.

"Honor thy father and thy mother.

"Thou shalt not kill.

"Thou shalt not commit adultery.

"Thou shalt not steal.

"Thou shalt not bear false witness against thy neighbor.

"Thou shalt not covet thy neighbor's house.

"Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's."

In regard to the manner in which they were arranged upon the stones, the statements in Swedenborg at first sight appear contradictory, but admit of reconciliation. He says,—

"That there was not one table, but two, was that the conjunction of the Lord through the Word with the Church, and through the Church with the human race, might be represented. Wherefore the tables were divided, but conjoined by putting together, and the writing was continued from one table to the other, as upon one; but not according to the common opinion, some precepts upon one table, and some upon the other."—A. C., n. 9416.

"Upon one table were written the precepts of love to the Lord, and upon the other were written the precepts of love to the neighbor. The first three precepts are of love to the Lord, and the last six are of love to the neighbor; and the fourth precept, which is 'Honor thy father and thy mother,' is the mediating precept; for by father is there understood the Father in the heavens, and by mother is understood the Church, which is the neighbor."—A. E., n. 1026.

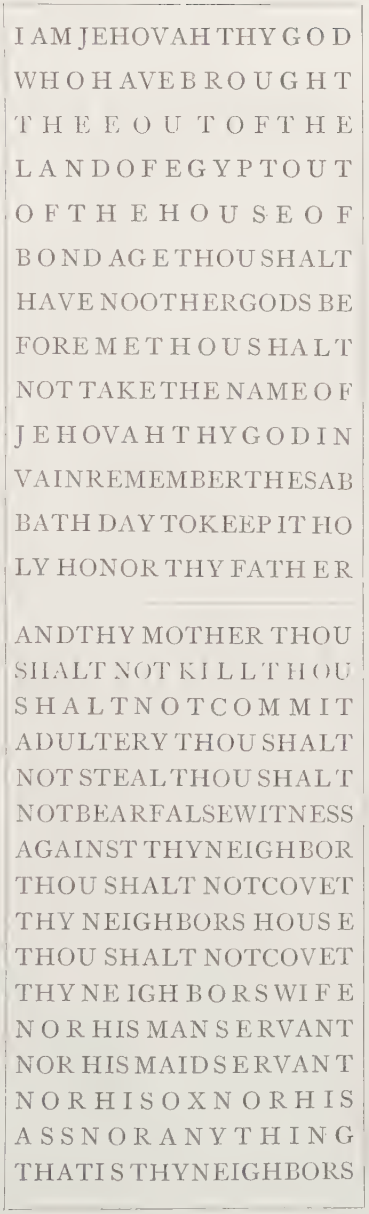
"It is known that the Law promulgated from Mt. Sinai was written upon two tables; that one of them is concerning God,

and the other concerning men; that in the hand of Moses they were one table, on the right side of which was written what is concerning God, and on the left side what is concerning men; and that when presented to the eyes of men, the writing of both parts was seen at once; thus one part was in view of the other, like Jehovah speaking with Moses and Moses with Jehovah, face to face, as it is written."—T. C. R., n. 456.

The following arrangement is an attempt to reconcile these statements. It must be remembered that the Ark was two cubits and a half long, and a cubit and a half broad. Probably the tables were a little smaller, so that they might be laid flat in the bottom of the Ark, when folded together face to face. The ancient letters were all of the same kind,—not some capitals and some small,—were not divided into words, nor punctuated, but written solid, and from one line right on to another.

It is possible that the tables should be placed side by side; but this would not agree so well with A. C., n. 9416; and in English it would bring the wrong table at the right hand.

JOHN WORCESTER.



AUTHORITY IN THE NEW CHURCH.

II.

In a former paper the subject, the discussion of which is here resumed, was treated in that feature only which presents the writings of the New Church as written by a man who makes an extraordinary claim. That claim is, that through him, the Lord, in the fulfilment of prophecy, has revealed a new system of religious doctrine, and parallel and conterminous with it, a new system of religious philosphy. These, explained and illustrated by the disclosures of the hitherto unknown mysteries of the spiritual world, which are likewise declared to be revealed by the Lord in the fulfilment of prophecy, are so set forth that it all may be rationally grasped by the understanding as a vast and coherent body of spiritual truth.

Dissent from the positions thus far taken will not, I think, be likely to come from any one who regards Swedenborg himself as competent authority to declare and define his mission. Others have no concern in the subject.

But it is sometimes said that truth, when presented to the mind, must be rationally understood before it can be believed; that is, that the human mind is so constituted that any proposition or averment must be brought to the test of scrutiny and judgment, because belief is impossible unless such proposition or averment meet the demands of human reason. This rule of thought is supposed to apply alike to revealed truth and to the dogmas of councils and convocations which can make no such claim. But truth from Him who is the source of all truth, is outside the bar of question. It cannot need the sanction of human reason, for the mind is pre-occupied with that sense of certainty which is the object sought to be reached through reason, and which at once and undoubtingly accepts such truth when set forth in language which is intelligible to it.

With proper limitations to the meaning of the phrase, it may be said that such truth must be understood before it can be believed. If it were stated in an unknown tongue, if it contravened the laws of thought, involving the impossible,— which of course it could not if it were really the truth,— or if in any way it were put forth in unintelligible terms, it could not be understood.

This condition of mind needs to be carefully discriminated from that which will be presently referred to, and I therefore quote from Swedenborg the following words:—

"Mankind receive nothing of which they cannot have some idea from their rational. . . . That man does not receive anything unless he can have some idea from his rational, may appear from the ideas which he entertains concerning Divine Arcana; there always adheres thereto some idea derived from worldly things, or from things analogous to what is worldly, by which they are retained in the memory, and reproduced into thought; for man without an idea from worldly things, is incapable of thinking at all."—A. C., n. 2520.

"All the thoughts of man are terminated in natural things, which pertain to his sensuals; and whatever is not said from these, and according to these, is not comprehended by him, but perishes like a boundless vision falling on the ocean or the universe. Wherefore if doctrines were expounded to man in any other way, they would in no wise be received."—A. C., n. 2553.

"The first confirmation of truth is that it is called Divine, for then man has instantly an idea of what is holy, which gives a universal confirmation to all and single things which are declared, and this notwithstanding they do not comprehend it; but still the things declared must be adequate to their apprehension; for it is not sufficient that a man knows a thing to be so, but he also desires to know what it is, and what is its quality, and thence some confirmation may accrue to his intellectual part, and in turn from that: if this be not the case, a thing may indeed be introduced to the memory, but it does not remain there otherwise than as a dead thing, *or as a mere sound*, and unless some confirming things infix it; from whatever source they are derived, it is dissipated *like the remembrance of* somewhat merely sounding."—A. C., n. 3388.

But inability to understand either the inconceivable, or something set forth in unintelligible terms, with non-belief, its concomitant is one thing; inability to believe an intelligible affirmation because it is not manifestly related to other truths, nor seen to contribute anything to make it and them together a more ordinate and systematic body of truth, is quite another thing. In the first instance, there is in the mind no proposition to pass upon; in the last, the proposition is held to be incredible. Neither belief nor denial is predicable of the first; either belief or denial is predicable of the last. Yet these inexact words, "I do not believe that which I do not understand," are in common usage expressive of either of those states of mind; and to this equivocal sense much of the seeming difference of opinion on the subject is, no doubt, attributable. We must carefully guard ourselves from the error of applying this rule, clothed as it is in ambiguous language, to the known — because revealed — in the sense in which we are warranted in using it only in the investigation of the unknown. We may say, and Swedenborg does say, stating it interrogatively when speaking of false dogmas, and especially of that which teaches that the understanding must be kept in obedience to faith in these false dogmas, "How can I believe what I do not comprehend? Perhaps it may be false."—Doc. Faith, n. 2.

But not so with Divine truth. You cannot say "Perhaps it may be false." If you do say that unless you can so far understand it as to distinctly see its place and perceive its relations in the system to which it belongs, you are not required to believe it, though it be found in the Word itself, or in any other book which you acknowledge to be a repository of Divine truths, it is a serious mistake; it may be even the falsification of the truth itself. Truth which has been revealed is believed, not because it is understood, but because it is known to be true, for its source is He who is Truth itself. In a careful analysis of this question, it is important to note the distinction between the state of unbelief or non-belief and disbelief; but in our every-day intercourse with the world we cannot, in referring to the writings of the New Church and to

our acceptance of its doctrines, explain this distinction ; for not to believe, means either unbelief or disbelief, and in the generally accepted sense of the words, is to deny. And any one who accepts Swedenborg on his claims, and yet says he believes nothing in the writings of the New Church which he does not understand, and tempers the statement with a mentally appended qualification, that without doubt he would believe if he *could* understand, quite unnecessarily misleads those to whom his words are addressed. For it may be shown beyond reasonable question, and will be shown further on, that Swedenborg gives no support whatever to the assumption that the doctrines of the Word as explained by him, or aught else which has been revealed through him, cannot be accepted before being comprehended, because possibly "they may be false."

There is authority in the Word and in the writings of him to whom the interior sense of the Word, its doctrines, and the hidden wonders of the spiritnal world, were revealed. These, as will be indisputably shown, must be believed before they are comprehended or understood, or they will never be believed at all.

But there is no authority in popes, synods, councils, or convocations, or in men who are called leaders of thought to compel belief in dogmas which have not received the assent of the understanding, after being subjected to searching scrutiny in the light of true doctrine. Herein differ the dogmas of men from the doctrines of God.

The apparently conflicting statements of any writer, whose works are worthy of study, should be so interpreted, if possible, that they may harmoniously fall into a coherent system. Especially is this so with the writings of Swedenborg ; for if his teachings on any point be diverse and irreconcilable, the claim that they are of heavenly origin, is, to say the least, seriously damaged. Moreover, the conscientious student can arrive to a well-defined and vivid conception of important principles on which so much depends, only by setting out in opposing array those statements which are apparently either clashing or variant. Then, shedding light on each other, the

sense of these apparently clashing or variant statements becomes modified, and they either blend into a one of clearer and broader definition, or they part from one another with a sharper and more discriminating interpretation.

Human language is not always, perhaps it is never, a perfect instrument to convey thought. Even with such a writer as Swedenborg, sometimes a single paragraph covers various shades of meaning. But the sense of a word and its share in the full expression of a thought, is best seen when considered in the context. This is because the sense of each word enters into and qualifies the meaning of all the rest. If we take a group of passages upon any given subject, and so collate them that we can see how they qualify each other, and then study them in connection, we shall see how effective is this method in eliminating error from our previous conceptions, and how apparent discrepancies will vanish away. We shall find that we have made a start on the way which leads to the truth, and at the same time learn that a partial study, confined to isolated extracts, leads only to vagueness and uncertainty. Careful students often find Swedenborg using language which at the first blush contravenes our pre-conceived notions. This we must not disregard, nor must we evade its force or wrest its meaning. In the discussion of this subject, it is curiously the case that the views of either party are sometimes, certainly, perhaps not always, vigorously opposed, or are supported by one-sided quotations.

Sometimes they who dispute the claim of authority meet it by an exhibition of seeming discrepancies or errors. This, in strictness, has nothing to do with the question. It is a matter for debate after the question before us is settled. If discrepancies upon even the most vital points are proved to exist, you may assert, as a consequence, that Swedenborg was self-deceived; but it does not prove that he did not claim to have received the doctrines of the New Church from heaven. But on this point I have nothing more to say at present.

I have already pointed out what I conceive to be the true and defensible position which the receivers of the doctrines of the New Church ought to take on this subject of authority.

It, I am convinced, harmonizes all passages relating to the subject, for to it they all give support. The position taken will therefore be reënforced by quoting what we may term both classes of passages, bringing forth among others, some of the strongest, which, by those who cannot indorse the views here advanced, are commonly relied upon to maintain their views.

It cannot be disputed that Swedenborg has laid down the principle that the dogmas of faith put forth by men must be comprehended before they can be believed. But it is denied that there are any grounds for asserting that the same principle is to be applied to the Word, or to the revelations made through him which he recorded and afterwards published. Those who dissent from this, rely chiefly, I think, upon certain passages in the small treatise entitled "The Doctrine of Faith." We there read,—

"By faith of the present day nothing else is understood than the thought, this is so because it is taught by the Church, and because it does not fall within the scope of the understanding; for it is said, Believe and do not doubt. If answer is made, I do not comprehend this, it is said that it is for that reason that it must be believed; wherefore the faith of the present day is a faith of the unknown, and may be called a *blind faith*, and because it is the dictate of one man to another, it is an *historical faith*. That this is not a spiritual faith will be seen in what follows."—Doc. Faith, n. 1.

It is important to note that Swedenborg here distinguishes the faith of the present day from spiritual faith. The former is called a blind faith because it is a faith in what is unknown, and an historical faith because it is the dictate of one man to another. That this is not a spiritual faith it is said will be seen afterwards. This might be supposed by some to refer only to the following section; but it is not so. If what immediately follows be regarded as a definition of spiritual faith, the definition is imperfect and inadequate, for it merely describes the judgment of one who is in spiritual faith as being properly in a state of suspense while a proposition made by some man is under consideration to settle whether it be true

or false. The places really referred to in connection with Section n. 1, are especially nos. 7 and 10, which will be presently set before the reader.

We are told further that he who is in "faith itself,"—which, of course, means spiritual faith,—if he does not comprehend that an assertion is true, says, "I do not know whether it be true, therefore I do not yet believe it. How can I believe what I do not comprehend? Perhaps it may be false!"—Doc. Faith, n. 2.

The angels say, we are told, "What is it to believe and not to see whether it be true, and if any one says that yet it must be believed, they answer, Do you think yourself to be God in whom I must believe?" "Then that dogmatizer retires."

Can it be possible that this refers to anything else than the formulas of faith decreed by councils and men? Consider a moment. Is it possible for any one to say of truth which he acknowledges to be revealed from heaven, Perhaps it may be false? The assertion is refused credence because while being not comprehended it was seen to be not from God but man. It was merely the assertion of "a dogmatizer."

And it fairly follows that, had it been from God, instead of that dogmatizer, it would then have been believed without cavil or question. There would have been no interval of hesitation to learn whether it met the demands of a caution which feared it might be false.

The distinction which I hold is maintained by Swedenborg all through this chapter between a blind faith, which he also calls an historical faith, and a spiritual faith,—a distinction which, in the discussion of this question, must be kept plainly in view if we would avoid confusion,—is squarely put before the reader in that part of the treatise on Faith which we have now reached.

We read here,—

"But yet it is one thing to have faith and believe in the Lord, and another thing to have faith and believe in any man. The difference will be explained below."—Doc. Faith, n. 7.

"The Lord said to Thomas, 'Because thou hast seen me thou hast believed; blessed are they which have not seen and yet have

believed,' by which is not meant a faith separate from the internal acknowledgment of truth, but that they are blessed who do not see with their eyes, as Thomas did, and yet believe that He is; for this is seen by the light of truth from the Word."—Doc. Faith, n. 10.

The explanation of the words to Thomas, which is here quoted to show that it is a spiritual and not a blind faith to have faith and believe in the Lord, though we cannot see nor comprehend him, is found with some variation, but always to the same purport, in other places. But it is sufficient to the purpose to quote the following: —

"That man at this day ought to believe what he does not see, is understood from the Lord's words to Thomas."—A. C., n. 5508.

These words stand as the definition of spiritual faith; those quoted above as the definition of a blind faith. The contrast makes both clear and distinctive. They are again defined in T. C. R., nos. 344–346. What is called in the "Doctrine of Faith" historical faith, is there called a "bigoted or blind faith which is that of mystical things which are believed although it is not known whether they be true or false, or whether they be above reason or contrary to it." But not a line is to be found there, the most thorough continuous treatment of the subject in all Swedenborg's works, which gives any support to the notion that a spiritual faith can abide with man only so far as the truths which constitute it can be comprehended.

The relation in T. C. R., n. 508, treats of the same subject, and much in the same manner. The arrangement also is similar. This relation is an account of a vision in which Swedenborg saw a magnificent temple. In it there was a pulpit, "on which, at the right, lay the Word open, girded with a sphere of light the splendor of which surrounded and illuminated the whole pulpit." "That temple signified the New Church," and the Word upon the pulpit, open, and illuminating the higher part of it, the internal sense, which is spiritual, revealed. On the gate of the temple were the words "*now it*

is lawful, which signified that now it is lawful to enter intellectually into the secrets of faith." By the Divine providence of the Lord, the beautiful temple in all its noble proportions rose up before this man like an Apocalyptic vision, prefiguring the New Church of the future, with its priesthood and preachings, its opened Word, its new doctrines, and the inscription on the gate of pearl to tell in what way these new doctrines would be acknowledged and believed. These are the things which concern the salvation of man and immortal life. The mere reading of this vision must impress every one, who is capable of being moved at all, with a sense of awe which admonishes him to beware lest he diminish their importance, or misinterpret their meaning.

Let us, then, carefully examine his words. After he has given a description of the temple, he goes on to say,—

> "It then fell into my thought that it is *very dangerous* to enter by the understanding into the dogmas of faith which are formed from man's own intelligence and thence of falses. Now, because the dogmas in the Christian Churches at this day are formed not from the Word, but from man's own intelligence, and thence from falses, . . . therefore by the Divine Providence of the Lord . . . the Word with the Protestants is open, but still shut by their common saying that the understanding is to be kept under obedience to faith."—

It is, then, "very dangerous to enter by the understanding into the dogmas of faith which are *formed from man's own intelligence, and thence of falses*." That is, it is dangerous to his spiritual and eternal welfare; for, to quote again, "thence the understanding is closed above, and by degrees below, to such a degree that theological things are not only loathed, but obliterated. Now, because the dogmas in the Christian Churches at this day are formed *not from the Word, but from man's own intelligence, and thence from falses;* . . . therefore, by the Divine Providence of the Lord, . . . the Word, though open, is still shut by their common saying that the understanding is to be kept under obedience to faith. Observe, then, that it is of Providence that the understanding

has hitherto been kept in obedience to faith, because had it been permitted man to enter with his understanding into the *dogmas of faith formed not from the Word but from his own intelligence,* he would have come into that very dangerous state in which his understanding would be closed, and he would be intellectually confirmed in falsities.

"But," to go on with the quotation, "in the New Church it is reversed; in this it is lawful by the understanding to enter and penetrate into all the secrets of it, and also to confirm them by the Word; the reason is, because *its doctrinals are truths continuous from the Lord,* laid open by the Word, and confirmations of them by rational things, cause the understanding to be opened above more and more, and thus to be elevated into the light in which the angels of heaven are; and that light in its essence is truth; and in this light the acknowledgment of the Lord as the God of heaven and earth shines in its glory."

It is, then, now lawful to enter and penetrate into the secrets of the New Church, because its doctrinals—unlike the dogmas of faith formed not from the Word but from man's own intelligence—are truths continuous from the Lord. False dogmas shut up the understanding; truths continuous from the Lord open it. The effect of each is the reverse of the other. Of truths continuous from the Lord, no man who acknowledges their Divine origin may say "I do not know whether this is true or not, therefore I do not yet believe it." —Doc. Faith, n. 2. It is to him the infallible truth, whether he comprehends or not. But he may and ought to refuse to give credence to any dogma which is offered for his acceptance outside the realm of revealed truth, come from whatever source it may, unless he understands and approves it.

"Faith is simply to believe what the Word teaches."—T. C. R., n. 391. Is it not likewise simply to believe doctrines continuous from the Lord laid open by the Word? Who, that believes Swedenborg's words, can doubt that these doctrines have been laid open through him, and are to be found in his works? There they are revealed that they may be learned, studied, and by any available means, confirmed. But

they are not put on a par with dogmas of impossible conception, whose incredibility is provided for by one which foremost and constant runs through them all. There is an infinite difference between the truths of Divine revelation and the factitious dogmas of men.

Throughout this relation there is not the slightest ground, as I believe,—not a line,—on which by clear statement, suggestion, or implication, the assumption which I have undertaken to disprove, can be maintained.

Moreover, if the position taken in this paper be unsound, it will be seen by comparatively consulting the series of passages which will be presently cited, that they involve a glaring and irreconcilible contradiction. On the other hand, assuming that position to be sound, it will be seen to be, by those passages irrefutably sustained. The ground taken in this paper is, in a word, that revealed truth must be believed before it can be comprehended. It may be afterwards confirmed. In connection, the important truth will be brought out that that is the true order in the building up of faith; that is to say, belief, which is the passive acceptance of a statement as true, is the necessary antecedent of comprehension. There need be no question about the meaning of this word "comprehension"; the context indisputably settles it. *See* also A. C., n. 2553, above.

The extracts referred to are the following:—

"How the case is with the doctrinals of faith with men, was told above, namely, that there are two principles from which they think: the negative and the affirmative. They think from the negative who believe nothing unless they are convinced by rationals and scientifics, yea, by sensuals; and that they think from the affirmative, *who believe things to be true, because the Lord has declared them in the Word, thus who have faith in the Lord.* They who are in the negative in regard to the truth of what is in the Word, saying in their hearts that they will then believe when they are persuaded by rationals and scientifics, are in such a state that they never believe; . . . but they who are in the affirmative—that is, *who believe what is in the Word to be true because the Lord has declared it*—are in such a state that by rationals and scientifics they are con-

tinually confirmed, and their ideas are illustrated and corroborated. . . . With these latter doctrine thus by living lives; . . . but with the former doctrine by dying dies."—A. C., n. 2588.

"Whilst the doctrine of faith is respected from rationals,—that is, is not believed until man is persuaded from rationals that it is so,—in this case it not only becomes none, but even whatever is there is denied; whereas, whilst rationals are respected from the doctrine of faith, that is, whilst the Word is believed, and *afterwards* the same things are confirmed from rationals, in this case doctrine lives, and whatever is there is affirmed. They are, therefore, two principles: one which leads to all folly and madness, another which leads to all intelligence and wisdom. The former is to deny all things, as when a man says in his heart that he cannot believe such things until he is convinced by what he can comprehend or be sensible of; this principle is what leads to all folly and madness, and may be called the negative; the other is to affirm the things which are of doctrine from the Word, as when a man thinks and believes with himself *that they are true because the Lord has said so.* . . . This may be called the affirmative principle. They who think from the negative the more they consult things rational, scientific, and philosophical, do but so much the more plunge themselves into darkness, till at length they come to deny all things; . . . but they who think from the affirmative may confirm themselves in things spiritual and celestial by whatever rationals, scientifics, and philosophicals as far as lies in their power, all such things being given them for confirmation, and affording them fuller ideas."—A. C., n. 2568.

"So far as the truths of doctrine are believed from the human, that is, from the sensual, scientific, and rational, so far the doctrine is none; but so far as the sensual, rational, and scientific is removed, that is, so far as it is believed apart from them, so far the doctrine lives."—A. C., n. 2538.

All this is so explicit that it needs hardly a word of comment.

I am aware that in the above extracts the Divine truths in the Word are prominently they to which it is said an unquestioning acceptance must be given. But I have purposely reserved for this place other proofs than those brought forth in a former paper, and from another standpoint, that the writings

of the Church fall into the same category. This will be made evident from the extracts which follow:—

"To respect the doctrine of faith from rationals is not to believe the Word or *doctrine thence deduced*, before there is a persuasion wrought from rationals that it is true, whereas to respect rationals from the doctrine of faith, is first to believe the Word, or *doctrine thence*, and afterwards to confirm the same by rationals."—A. C., n. 2568. *See* also A. C., nos. 4760, 4741, 6047.

Observe it is the "doctrine of faith"—that is the form of expression—which must be believed, and that comprises the Word and "doctrine thence deduced." Preëminently are the writings of the New Church the repository of "doctrines deduced from the Word."

The discussion of this subject will be continued in the next number of this Magazine.

GILBERT HAWKES.

IF we could push ajar the gates of life,
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery could find a key!

But not to-day. Then be content, poor heart!
God's plans like lilies pure and white unfold,
We must not tear the close-shut leaves apart,
Time will reveal the calyxes of gold.

And if, through patient toil, we reach the land
Where tired feet, with sandals loosed, may rest,
When we shall clearly know and understand,
I think that we will say, "God knew the best!"

—*Selected.*

SWEDENBORG STUDIES.

DIVINE LOVE AND WISDOM IN A NEW TRANSLATION.

The Swedenborg Society, British and Foreign, has increased its reputation, already high, by giving to the world the new translation of this work. The labor has been performed by Dr. J. J. G. Wilkinson and Dr. R. L. Tafel. The general plan of the translation is indicated in the Preface, which shows that no attempt was made to produce rhetoric at the expense of exactness. The translators say,—

"It can be said that Swedenborg as a mere writer, taken on his own ground of use and purpose, is unsurpassed in literature. Unimpaired in his simple statements lie powers of righteousness for the regeneration of men, and sublimities of spiritual revelation for the opening of the understanding. The measured tread of the writings, unheard by the world, and perhaps only noticed by some readers as a mannerism, is the march and discipline of the very truths of heaven."

It is needless, after this, to say that the translation is scrupulously exact. It is also very even in style, strong in its simplicity, and very nearly approaching the original in lucidity. Seldom does fidelity lead to awkwardness, but the phrase "all things in general and in particular" is a wordy equivalent for *omnia et singula*, and gives a verbosity to the translation when a few times repeated in a brief paragraph, which the original does not have. Could not the words "all and each" be employed? The translators say, for example,—

"This may appear from all things of the animal kingdom in general and in particular, from all things of the spiritual kingdom in general and in particular, and from all things of the mineral kingdom in general and in particular."—n. 61.

Here are forty words. Swedenborg used twenty-three. Could we not improve this without losing the dignity of the style?

"This may appear from the things, all and each, of the animal, vegetable, and mineral kingdoms."

Here sixteen words only are used.

Sometimes, also, in clinging to the order of the words, in the original, danger of misapprehension is incurred, as when the translators say,—

"All things which are created in a certain image have relation to man."

The rendering of tenses is sometimes questionable. The perfect passive and present passive are rendered alike, as in nos. 61 and 140; *creata sunt* by "are created," and *præparatur* by "is prepared."

We have found but one omission, namely, that of "natural" with "world" in the heading of n. 103.

The whole work bears well close scrutiny, and gives evidence throughout of very great care. The pages are free from notes and parenthetical suggestions. The paper and type are of the best.

CHRISTIAN GENTILISM.

THE deeply interesting address of the General Pastor of the Massachusetts Association, which is printed in this number, brings out the idea that Swedenborg's use of the term "gentile," in speaking of those from whom new churches were formed, was intended to describe their mental condition rather than their geographical position outside the bounds of the Church. It may not be known to all our readers that Swedenborg uses the term "Christian gentilism" in several places when designating the Papists who are within Christendom yet in a gentile state. Thus he says,—

"There are those who make faith essential and do not indeed reject charity, but make it subordinate, and thus place doctrine before life. Almost all of our present Church are such, except that part of it which is in Christian gentilism, wherein the worship of saints and their images is allowed."—A. C., n. 3447.

Again he speaks of "Christian gentilism, wherein idols of canonized men are offered for worship, before which men bend the knee and prostrate themselves."—A. C., n. 9020.

But he gives the term a still wider application in at least one passage:—

"Jacob said, 'If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God.' From this it is seen that neither did the house of Jacob acknowledge Jehovah, but that it would acknowledge Him if He blessed them; exactly as it is to-day in Christian gentilism."

FROM THE LAST AND IN THE LAST.

At the end of the treatise on Divine Love and Divine Wisdom, which has commonly been published as an appendix to the "Apocalypse Explained," occurs a passage which was lately quoted in the Notes furnished to the members of the Correspondence School:—

"The sun of heaven, in which is the Lord, is the common centre of the universe, and all things of the universe are circumferences and circumferences even to the last; and He rules these circumferences from Himself alone as one continuous thing, but the middle ones from the last."

Our attention was called to the closing words as being contradictory of what is taught elsewhere, namely, that all influx is from within outwards, and from above downwards. We looked at the photolithographic copy of the original MS. and concluded that an error has been made in the Hindmarsh Latin print which had been continued in the translation. To us the phrase in question is *medias in ultima*, meaning the middle circumferences *in* the last, rather than *medias ex ultima*. There is no dot over the "i," but the word resembles *in* quite as much as *ex*. It must be confessed, however, that Swedenborg's way was to take his pen off to dot the "i" after writing it, and thus that "n" stands commonly separate, but in the place in question it is joined closely.

We will merely suggest that *in ultima* should be read, and await the opinions of others. The passage may be seen in Vol. VIII., Section 3, at the bottom of page 78.

MUMMIES SAID TO BE EATEN.

Morning Light has printed a word of explanation in reference to a statement which Swedenborg makes when showing the unlikelihood of a resurrection of the material body. He speaks of corpses which have been devoured by worms or fishes, and of bodies of Egyptians which, "as mummies, have been eaten by men."—T. C. R., n. 770. The same statement may be found in n. 693.

As readers are not aware of such a custom as that of eating mummies, the passage would seem likely to raise a question, but we learn from our English brethren that formerly a substance was prepared from mummies which was used medicinally as a drug endowed with many virtues, and they properly express the opinion that a note to this effect, such as was printed in an old edition, should be continued.

If Swedenborg were writing at this day, he would probably make reference rather to the mummies used for fuel by the Arabs, or exported and ground up for fertilizers.

The latest and most thorough attempt at a definition of life is made by Herbert Spencer: "Life is the continuous adjustment of internal relations to external relations." Such a definition of life not only does not lead us any nearer to the comprehension of its processes, but it clearly shows us how little the origin of life is explained. For this definition leads us to the questions, Whence do these internal relations originate? whence their adjustment to external relations? and whence the continuity of this adjustment? The answer to these questions this definition still owes us.—*R. Schmid.*

BOOK NOTICES.

QUESTIONS OF THE DAY. London: James Speirs. 1884. pp. 79.

THE papers read before the Swedenborg Reading Society, London, have come to be an annual treat. They certainly speak well of the intellectual life of our brethren abroad. Here are eight papers, five of them by laymen, all giving evidence of having been the means of leading up to profitable discussions. The first, on Agnosticism, by Mr. J. H. Spalding, is one of the fairest treatments of the subject which we have seen; the second, by Dr. Tafel, on Education, is full of good suggestions as to the true aim and means of instruction; the third, by Rev. J. F. Potts, on Vaccination, is very aggressive in its attack upon the custom, and is rather too warmly written for an argument; the fourth, on Evolution, by Mr. J. F. Buss, is the most elaborate of all, and may fairly be called masterly; the fifth, on Vivisection, by Mr. J. B. Keene, is a temperate paper in defence of that mode of study when guarded from unnecessary cruelty; the sixth, on War, by Mr. C. E. Schroeder, regards it rightly as an unmixed evil; the seventh, by Mr. J. H. Mackechnie, on Homœpathy, is a very pleasant presention of the subject, giving one of the best defences of this form of treatment which has been written; and the last, on Spiritism, by Rev. Joseph Deans, handles the subject without gloves.

From Mr. Buss's excellent paper, we quote the concluding paragraphs: —

"Between regeneration and creation there is a perfect correspondence, in general and in detail; and to the former, the latter, in all its parts, is a subservient 'middle end' [means]. The circle of creation could never be complete without regeneration, and regeneration could most manifestly never commence until creation was completed. From all that has been said it must be evident that the New-Church doctrine of creation, in asserting the necessary preëxistence of lower forms and organisms, somewhat resembles Dr. Darwin's hypothesis of evolution. But it differs in this: that Dr. Darwin ascribes the origin of all genera and species to reproduction, while the New Church ascribes it to a steadily progressive and advancing reception of the Divine Life which unceasingly flows from the Lord, and without the reception of which everything must perish."

TEACHING OF THE TWELVE APOSTLES. Edited by PROF. R. D. HITCHCOCK and F. BROWN. New York: Charles Scribner's Sons. 1884.

AMERICAN scholars have reason to be proud of the energy which

at once produced this beautiful edition of the Bryennios manuscript. The large, wide-margined pages give both the Greek and English, and there are appendices containing a list of Scripture passages referred to, notes upon the translation, and a few corrections which Bryennios made in the text. There is also a brief but sufficient Introduction.

As there seems to be no question as to the age of this document, which is assigned to the early part of the second century, its discovery suggests the pleasant thought that much more may yet be brought to light. There are other documents authenticated by their mention in the writings of the Fathers which may yet appear.

The contents of the "Teaching" are, first, brief injunctions as to life, largely derived from the Sermon on the Mount; second, directions as to the sacraments; and third, rules in respect to the ministry. It has already been pointed out that this document confutes the claims of those Baptists who insist that immersion is the only orderly form of the sacrament, and of those Episcopalians who declare that the Episcopacy, as they have it, was known to primitive Christianity.

As to the Lord's Prayer, the "Teaching" says,—

> "Nor pray ye like the hypocrites, but as the Lord commanded in his Gospel, thus pray: Our Father who art in heaven, hallowed be thy name, thy kingdom come, thy will be done, as in heaven, so on earth; give us to-day our daily bread, and forgive us our debt as we also forgive our debtors, and bring us not into temptation, but deliver us from evil [or the evil one]; for thine is the power and the glory for ever. Three times in the day pray ye thus."

Hours with the Bible. By Cunningham Geikie, D.D. New York: James Pott & Co. 1883. pp. 496.

In reading the fifth volume of this series, which is properly designated "The Scriptures in the light of modern discovery and knowledge," we are dealing with the later period of the kingdom of Judah, which began with Hezekiah and ended with Zedekiah, and included the days of the Prophets Isaiah, Nahum, Zephaniah, Jeremiah, and Habakkuk. The closing period is reserved for another volume. Dr. Geikie's magnificent learning finds here its appropriate field. Presenting the history in a vivid manner, he interweaves the prophecies in their places, and draws freely from the stores of modern research in Mesopotamia. His account, for instance, of the finding of the Book of the Law in the days of Josiah, is perfect in its presentation of circumstances and effects.

Dr. Geikie's idea of Inspiration is far higher than that of many scholars, and he is accustomed to speak of "Inspiration in its strictest sense," by which he seems to mean simply that the prophets did not utter their predictions unaided from on high. He does not apparently see further into prophecy than its immediate application goes, and he leaves it to be inferred that, the prophetic warning being unheeded, the word of the Lord returned to Him void. At the same time he does not set himself against a true Inspiration, and, in speaking of the characteristics of the several prophets, he well defines the truth that "Jehovah adapted the mode of his revelations to the mental characteristics of his servants." The author may believe that there was wisdom in the prophecies above that of the prophets without finding it necessary to his purpose to argue the matter.

An elaborate index of subjects, and another of texts illustrated, increase the value of a work indispensable to the studious minister.

Is a New Church Possible? Philadelphia: E. Claxton & Co. 1884. pp. 142.

Number seven of the New-Church Popular Series is a dialogue, being "seven neighborly talks" in which a Rector, a Conservative Churchman, a Christian on 'change, and a New-Churchman, take part. The talks are mostly in a train by which these suburban gentlemen reach the city. The subject is opened up by the laymen, who are influenced by what they hear of the New Church, and the illness of his son brings the new truth to the mind of the Rector. The explanations given by the New-Churchman are admirable. How he is convinced, how he makes his confession to his people,—most of whom approve the new views,—and how the matter is arranged so as not to lessen the Rector's usefulness and the people's regard for "the Church," can be found out only from the book itself, which will undoubtedly be speedily read and fully discussed by our people. Only in making rioters sing revival hymns, does the writer seem to say anything open to criticism.

In the Tennessee Mountains is one of those dialect books, very much in vogue now, and having their value, though they cannot claim high rank in literature. Messrs. Houghton, Mifflin & Co. have printed this volume in the best manner after giving it a little start in the *Atlantic* by publishing the first sketch, "Drifting

down Lost Creek." The writer, Mr. Charles Egbert Craddock (why do story-tellers give us such long names), excels in reproducing the dialect of the mountaineers of Tennessee, and in portraying the scenery of that wild region. Nor do his sketches lack real pathos, though they are uneven in strength and finish. Mr. Craddock can do better work than this, if he will aspire above magazine writing.

Luelle: A Southern Romance. By Richard Penfield. Philadelphia: E. Claxton & Co. 1884. pp. 349.

With a kind word from the author who has written under an assumed name, we received "Luelle," and read it with interest. Written, we are told in the preface, as a youthful amusement, we found it rather profitless reading. With the aid of a villain from the North, the author has introduced many incidents which are evil, wherever they occur. We mean elopements, mob-law, carrying of weapons, and deception of parents. The occasional unskilful insertion of phrases in use among some of our people does not improve the book, but there are descriptions of natural scenes which are excellent, and there are passages which indicate the possession of fair gifts, though the author needs to study much the art of writing fiction effectively and innocently.

My Musical Memories. By H. R. Haweis. New York: Funk & Wagnalls. 1884. pp. 280.

Mr. Haweis had already made such a reputation in literature and music that he could scarcely gain fame by writing out a sketch of his own musical precocity, and by adding other papers about old violins, Paganini, Wagner, and Liszt. But every word written here has interest and value, the autobiographical part especially. His account of Wagner and his works is very carefully done, and indicates that Mr. Haweis is not only a disciple but a competent champion of the new school. It is a book which the musical and the cultured of every sort will not miss, and which will prove to be full of bright suggestions to be remembered with pleasure and profit in the concert room and at home.

Under a long title—"The Clew of the Maze and the Spare Half-Hour"—Mr. Spurgeon has collected a series of papers, and Funk & Wagnalls have published them. The great preacher makes no claim to literary gifts, and has merely set down his rapid

thoughts on serious themes. There is much effectiveness of the Salvation-Army kind in these pages, little about doctrine, and a deal of sensible application of wisdom of life. Mr. Spurgeon uses the Divine names rather rudely, and equals Mr. Moody in his minimizing of what man must do to coöperate with the Lord, but we have no donbt that a large circle of honest readers will derive benefit from his sayings which have the epigrammatic quality which makes popular preachers.

The Greek Question and Answer is a neat reply by Prof. Dyer, of Harvard College, to the attack upon the study of Greek made by Mr. C. F. Adams. There was not much to reply to in the charge, and Mr. Dyer makes good sport of it, has his say about French and German, and then indicates a willingness to see more science in the schools and colleges. J. R. Osgood & Co. have printed the paper in excellent style.

In the ninth series of the sermons of the Rev. Chauncey Giles he has dwelt upon the education of children in the Divine Commandments. Though they are somewhat connected, yet each sermon has its own subject, and all are direct and unmistakable in their teaching. They are such as to be understood by those not holding the more interior views of education which our doctrines give, and can be usefully circulated everywhere.

The issue of the *New-Church Magazine* (London) for April was the best number we have seen, and indicated an increasing interest on the part of our English brethren in broad and vigorous literary work. The periodicals of the Church are a text of its vitality, and do not as yet indicate the literary power which is indispensable to a successful propagation of new truth.

In making a gift of books to Bates College Library, Dr. E. L. Magoon, of Philadelphia, has printed a few reminiscences of the early days of the Free-Will Baptists in New Hampshire. It is evident from the list of books that their former owner is one who proves all things.

The story by Mr. John Haliburton which Funk & Wagnalls have issued in their Standard Library has some signs of genius, but is not commended to our readers.

THE NEW CHURCH.

A Baptist Estimate of Swedenborg.

We regret that we did not learn in its season of the publication in the *Baptist Quarterly Review* of a review of the "Swedenborg Library," for our readers are always glad to hear others express their candid judgment. The article is now a year old, and to mention it is to confess our oversight, but we cannot refrain from expressing our gratification at so fair, and candid, and kind a paper. The author, W. N. Clarke, D.D., pastor of the First Baptist Church, Montreal, makes no pretence to being a reader of Swedenborg; he has merely perused the little volumes prepared by Mr. Barrett, but he has read and written without prejudice, telling what he has found and what he has failed to find.

He says that he first wrote to Mr. Barrett to learn if he might regard the volumes as a just compend of Swedenborg, and, being reassured by Mr. Barrett, he proceeded to investigate, and to give his impressions in a dozen pages. He found the "matter in hand surprisingly intelligible; it is not too much to say that in these twelve volumes there is not an obscure sentence. The absolute precision of the language is something remarkable. Few writers equal him in clearness."

This favorable comment is "something remarkable," for it differs from the common prejudice. Dr. Clarke evidently desired to dissipate an impression which he had himself cherished, and which is very widely held.

Speaking of the reader's expectation to find a man of dreamy, misty mind, Dr. Clark declares that "few things in literature are more amazing than the cool and self-poised intellectualism of Swedenborg. It amounts to a phenomenon. He never glows. He is calmly earnest, and aware of the importance of what he is telling, but he never rises to rapture or excitement, or even enthusiasm." The critic explains that the Swede wrote only because he had something to tell, and not in the manner of address.

He would have his readers obtain a wide view: "It must be remembered that Swedenborg's writings contain much beside his visions of the unseen world. There is no question as to the nature of things or the revelation of God that he does not answer, directly

or by implication. Throughout this vast field, Swedenborg is decidedly and consistently a spiritual philosopher."

Dr. Clarke then remarks that Swedenborg never considers whether there is a God, but makes Him the great Source of spirit and matter. The system "has this to commend it to the thoughtful attention of Christian students, that it steadily puts first the God who is revealed in Christ, and makes him actually and absolutely the Life of all life and the Sustainer of all existence."

The teaching as to human character is well perceived; "it is declared that as a man loves, so he is." Human responsibility is not so well seen, from the failure to grasp the doctrine of man's freedom through the Divinely ordered balance of exterior impulses. Another oversight is very noticeable which we speak of with desire not to detract from the high praise which the *critique*, taken as a whole, deserves. Dr. Clarke says that Swedenborg's "conception of love itself lacks an essential element. His thoughts on the subject have never been colored by the great truth that self-sacrifice is the inseparable, outward form of the highest love. He has not taken his definition and type of love from that love by virtue of which God, who is Love, gave his only-begotten Son, and the only-begotten Son gave himself, that sinful men might be saved." We are exceedingly sorry that the cardinal doctrine was thus overlooked. "Never colored by that great truth!" What color has it, then? Lacking the essential element of love! Words to express our astonishment fail us. Is it not one of the repetitions that Swedenborg is accused of that he is continually defining love,—the love of God and the love of men thence? Does he fail again and again to declare that the nature of perfect love is to desire to bestow itself and all it has? Does he give any other reason for the creation of man than the craving of Infinite Love for those to whom to give from itself? And as to the Incarnation, does he ever speak of it without describing it as the manifestation of the Divine Fatherliness for the redemption of the sinful? We are not at all disturbed with Dr. Clarke for overlooking all this, but we are amazed that he is not rather found complaining of the "endless repetition" of it. The good Methodist who came to us with tears to say that "finding Christ" was only a name till he was found in the application of New-Church doctrine to the prayerful soul, had a better vision than Dr. Clarke's.

Swedenborg's doctrine of the triune God is favorably mentioned.

His revelations concerning the future life are said to contain "much that is beautiful, and much that must be essentially true. Many of his declarations are rich in the self-evidencing quality." This is a very interesting point which all our people have noticed, and Dr. Clarke's hearty acknowledgment of it is much to be commended. Moreover, he says that the doctrine "brings the future life home as a rational motive of great power in present conduct." The bearing of the teachings as a warning against spiritism is clearly pointed out.

In regard to the Scriptures, Dr. Clarke has the very common misapprehension that Swedenborg propounds a system of correspondences, and then thereby interprets Scripture to confirm his teachings. This would be absurdity indeed. The fact is, that all the doctrines of the New Church are drawn from the literal sense of the Word and confirmed by it. We go with Dr. Clarke to "the law and the testimony," and find the direct teaching of that which he supposes us to take on the personal authority of Swedenborg. The knowledge of the law of the correspondence of matter with spirit, unlocks the treasures stored in the Holy Word and in the book of Nature, but Dr. Clarke will find no such use of it by Swedenborg as he imagines.

The remark that Swedenborg sometimes overlooks what others before him had taught, but which he speaks of as new, is an interesting one, and opens a line of inquiry which our people have followed with much success, and certainly without the least embarrassment. The fact is that Swedenborg never spoke thus with any view to claiming novelty, but only to indicate that the truths mentioned were really a part of a new system. Under Providence every man has forerunners as a matter of course, but it is difficult to find in previous writers more than a hint of the new truths.

Dr. Clarke, in concluding, speaks of the likelihood "that Christians in increasing number will find their consciences quickened and their aims elevated by knowledge of the more spiritual of Swedenborg's teachings," and then gives advice against organizing a "new Church." Here we must ask if Dr. Clarke will receive us into his Church, or will find us a home in any Church? What made the Baptist Church? The conscientious holding of principles which the established Church would not receive. What made the New-Church organization? The conscientious holding, not of a single point of difference, but of a system of religious truth,

which is not for one but for all, but which Christendom declined to receive. What, then, was to become of the New-Church people? Following the example of our Lord himself, they organized anew, choosing a better course than to hide their light under the bushel. "A strange thing to organize a Church under these revelations?" Ask Roger Williams, driven out of Massachusetts, whether he was justified when he then helped to establish the code of laws of which Judge Story said that "here for the first time since Christianity ascended the throne of the Cæsars we read that the conscience shall be free."

It is evident that Dr. Clarke has done on the whole remarkably well as a critic. The service performed by the publication of such a paper is very great, and we think it found the right place in which to appear. The Baptists are still very Calvinistic, but they hold to freedom in religious thought, and are, with few exceptions, believers in the inspiration of the Word. Their sturdy honesty appears in Dr. Clarke, to whom we feel much indebted for the friendly *critique* of which we have given a brief but, we trust, a fair account.

Responsive Reading.

We would call attention to this subject as one which enters into the worship of many of our Societies, in the hope that those who can do so will present the reasons which lead them as New-Churchmen to prefer the responsive reading of a psalm, or the reading of lines or verses alternately by minister or people, to reading together, or, what is still better, to chanting the psalm. The responsive reading may be somewhat impressive when done slowly, but the movement of the voices in alternately reading a few seconds and pausing a few seconds is not quite natural, and has never seemed to us so orderly as that minister and people should read together, though this again seems far inferior to chanting the psalm.

In a thoughtful paper which appeared in the *New-Englander* for January, 1882, Prof. Barbour, of Yale College, discussed the whole subject of Christian worship in the spirit of one seeking to improve it in the best way. What he said on Prayer, Reading the Word and Song contained much of practical value, but he gave special attention to Responsive Reading, which he wholly condemned.

"While the acts of worship that have been named have a warrant in Scripture, all, certainly, except the Creed, this has none. We find no trace of it anywhere in the Word of God, or anything that could properly suggest, much less warrant it. In fact it is of very recent origin. It dates back only to the beginnings of the Anglican Church, and is hardly known outside of its communion only in a few scattered so-called non-liturgical churches that have lately ventured upon it. In the Anglican Church and its connections responsive readings came into use only as a necessary substitute for an entirely different thing. The order of service as ordained by the royal head of the Church in England prescribed the Psalms — the Psalter — to be uniformly used in the regular ministrations of worship. But the Psalms were composed and introduced into worship with the single purpose of being sung. Reading them as set in the ritual would have seemed as preposterous to those who introduced them as reading instead of singing the hymns in our hymnals. Such was at first the uniform usage — singing the Psalter. But in England it chanced that singers here and there failed, and so there could be no singing. The rubric still enjoining the use of the Psalter, the only expedient was to read the appointed portions. Responsive reading in the Anglican communion was thus a mere expedient of necessity, a simple makeshift for a better way. So that Church has regarded it, has deplored the necessity, has sought earnestly and persistently to remove this necessity, and in England, it is understood, with success.

"Responsive reading, as a rite in worship, is not only without Scriptural warrant, it is an innovation upon the uniform usage throughout Christendom."

Prof. Barbour then alleges that responsive reading is against "all reason except as a mere makeshift or temporary expedient in case of necessity." For, he argues, it does not communicate thought as reading should do, on account of the fact that neither party listens well; it is wholly insignificant in comparison with antiphonal singing, of which he approves; it has nothing in it of communion between the worshippers and their Father in heaven; it is inferior to reading by the minister alone; it begets formalism; it does not sound like worship when listened to; and it savors of school exercises.

These reasons may be in part over-statements, and may to a degree disappear when responsive reading is devoutly conducted, but they are certainly not without force, and demand the attention of those whose gift seems to be in the direction of liturgies.

Daniel Hudson Howard.

The death of this well known contributor to our periodicals occurred at his residence in Brockton, Mass., on the seventeenth day of April, and brought to its end the earthly life of one who will gratefully be remembered for his good and wise words. Habiting

a frail body, and externally unattractive, Mr. Howard did not always indicate to the stranger the depth and clearness of his mind, but those who knew him by the fruits of his pen understood that he was an apt scholar, a devout Christian, and a gifted expositor of the truths of the New Church. A series of papers which he contributed to this MAGAZINE under the title of "Remains of Antiquity," indicated the extent of his classical knowledge and his fine perception. From the Index to our First Series, it appears that Mr. Howard had scarcely a superior in the extent of his contributions, and of the value of them it is enough to say that the appearance of his initials subscribed to an article always insured its attentive reading. He had a lucid style, wrote nothing for effect, and always appeared to bring out what had been thoroughly pondered. He sometimes corrected others, but was never controversial and never dogmatic.

Born in the year 1814, in the town of Mansfield, Mass., he long resided in Brockton, Mass., and had attained the age of seventy years. For many years past he has depended for domestic care and for aid in committing his thoughts to paper, upon his sister, who, with some of his gifts, made him her sole care, and most devotedly assisted his work. He has been very weak for the last few years, and has been unable to compose at any length. His removal caused no surprise.

No one who knew him personally can think without tenderness of his entrance upon the higher life, in which physical weakness will depart, and his pure, childlike, wise mind will be fully manifested in the spiritual body. He must certainly have been conscious from childhood of the inadequacy of his body fully to serve his mind, and must all along have taken with delight near views of the hereafter.

The little volume of poems which he published in 1879 gives us the right thought concerning him:—

> "Departed, but not dead; yea, more alive than when they dwelt
> With us on earth in mortal flesh, and all its weakness felt.
> They only lose their earthly part, they gain immortal youth,
> Who in the fear of God have lived, and kept His word of truth."

The Princess Cleopatra Schahoffskoy.

MR. WILLIAM MATHER, whose name is well known to educators on both sides of the Atlantic, has paid an affectionate tribute to

this good and noble Russian in the pages of the *New-Church Magazine*. She joined with her brother-in-law, General Mouravieff, in advocating the emancipation of the serfs, and willingly impoverished herself in setting the example. Mr. Mather said,—

"Her conversational powers were so rare, that she could expound the Scripture by the science of Correspondences with a force and vividness I have never heard excelled. She could give a reason for the faith within her, so logical and lucid, that her hearers, who could not see as she did, were bound to ascribe their doubts to their own defects. The Princess never separated herself from the Greek Church."

At Copenhagen.

We have read with interest a "Memorial respecting Mr. W. Winslow's Ordination performed in Copenhagen, Denmark, by a select committee of laymen of his congregation, on the twenty-eighth of October, 1883." The pamphlet contains an address from Mr. Winslow, defending the Society's right of originating a ministry; an account of the service performed by four laymen, each of whom in turn placed his hand upon the candidate's head, and pronounced a blessing; and a closing word from Mr. Winslow asking for moral and financial support. There can be no doubt that there will be a general acquiescence in refraining from criticizing the Danish brethren who acted freely according to what seemed best to them.

Postponement of the General Convention.

We learn with amazement and sincere regret that the date fixed last year by the Convention itself for its next meeting has been changed without action of the Executive Committee, and for the strange reason of a musical event in Cincinnati.

An Important Visit Abroad.

All our readers will be glad to know that the Rev. W. H. Hinkley will sail early in July for Europe in order to mature and bring before our people in England and America a plan for the erection of a memorial church in Stockholm.

We are delighted to learn that M. Chevrier continues the work of preparing commentaries on the books of the Word by means of extracts from Swedenborg. To Isaiah, the Psalms, and the Gospels, already published, he is about to add Jeremiah. May he feel encouraged to go on through the Prophets.

Mr. Rogers's Letters on America.

We have been called to order for criticizing the Rev. Mr. Rogers's peach-like hailstones, and so we will not venture to carp at the account of a telephone, by which a physician listened to the breathing of a child said to have the croup.

Urbana University.

We extend our thanks to the Rev. Frank Sewall for sending a programme of the Spring Exhibition of the institution under his charge. The list began appropriately with a metrical version from the Latin prologue to Swedenborg's "Worship and Love of God," which we have the pleasure to present to our readers. We note that there was also given a German recitation, a Latin dialogue, a version from the French, a Greek declamation, a version from the German, an English declamation, and other selections, and that the exercises were varied by the introduction of music by the Urbana Choral Society.

THE RELIGIOUS WORLD.

Are Angels Regenerated Men?

The *Advance* received the question,—

"Is the word 'angel' ever used in the Scriptures to designate a human being who has entered upon the future life?"

And answered,—

"We recall no passage which clearly warrants an affirmative answer to this question. And yet by comparing different accounts of the same scenes, as given us by different writers, we seem to get some basis for the belief that departed saints do become angels."

To which the *Watchman* adds,—

"Not only is there — to the best of our knowledge and power of interpretation — no passage which warrants an affirmative answer, but there is one which seems to require a negative answer. It is Hebrews ii. 16. 'For verily He [Christ] took not on Him the nature of angels, but He took the seed of Abraham.' The revised version gives a variation in the form of expression, which strengthens rather than weakens the thought that our Lord's redemptive work did not include angels. There are not wanting intimations that the glory reserved for the redeemed exceeds that of angels, and some have maintained this as a warranted belief."

We often find better theology in our Baptist contemporary than this. May we remind him that "one of the seven angels" showed to John the holy city, and that John fell down to worship him, when the angel said, "I am thy fellow-servant and of thy brethren the prophets"?—Rev. xxii. 8, 9. So in Rev. xvii. 1, we read that "one of the seven angels" came to show John the judgment of Babylon, and in xix. 10, that the angel made a similar declaration as to himself. The meaning of Hebrews ii. 16 cannot be in doubt under any interpretation of the original. The context is, "Forasmuch, then, as the children are partakers of flesh and blood, He also likewise Himself took part of the same, that through death He might destroy him who had the power of death — that is, the devil; and deliver them who, through fear of death, were all their lifetime subject to bondage." These two verses, which precede the sixteenth, make the meaning irresistible. Our Lord did not come down to the heavens, but to earth, and this for the best reason. He therefore did not "take hold of angels, but of the seed of Abraham." There is nothing in the original about the *nature* of angels; the word was supplied and italicized; and the revised version reads, "For verily not of angels doth He take hold, but He taketh hold of the seed of Abraham." There being no reference to the nature of angels, but to the fact that our Lord came down to the plane of fallen man, how does it answer the question in hand? and what help does the *Watchman* find in this passage for its idea that the measure of a man is *not* that of an angel?—Rev. xxi. 17.

The Spiritual Body.

Bishop Doane appropriately writing in the N. Y. *Independent*, shows the progress of thought in regard to resurrection. After pointing out that the earthly body is not the man, he explains that every man has, within and above the body, his real self. "There is really an inner man built up here on the earth, which really is the individual. This is the thing which is to last. It is indestructible." Then he proceeds:—

"Formed gradually and slowly, it takes to itself *here* a certain expression by which it is known. Is it not possible, easy, natural, almost inevitable, to believe that this character, in the eternal world, shall appear in the visible and bodily shape of its own expression, and that the risen body shall be the being with the character, which habit has stamped upon it, surrounding and enclosing it, giving the shape and form by which, even through the veil of flesh and with the partial

seeing of our short sight here, we have known and loved it in this life,—the man, the character expressed in such outward shape as reveals it perfectly, giving full play and scope to all its fully-developed possibilities and powers? As a portrait is precious, when the face it paints has passed from our view, because it reproduces not, by actual measurement, just the features or the form we looked at in death, but the *expression*, the thought, the love, the smile, the glance, the character, so, in infinitely higher degree, the resurrection body, a *real body*, shall be the *character characteristically clothed;* a spiritual body,—a body that the spirit molds and wields, and that gives back to us, in unhindered and unhampered perfection, the beloved life in all the ways by which it won its way into our hearts and lives. And so, resurrection means individuality, identity, personality unchanged, except so far as all limitations and hindrances are taken away, and it is perfect and free,—the child *born*, the seed *in bloom and fruit*, the butterfly *free*, the bird *winged and afloat in space*."

Note from an Installation.

Rev. Chas. W. Park, who was refused installation a year ago, has lately been more fortunate, though without abating his honest dislike of Calvinism. Of the proceedings at the second council, we learn as follows from the *Christian Union:*—

"Mr. Park accepted the Apostles' Creed and the Nicene Creed, and the New Congregational Creed with one or two explanations. Concerning infant baptism he considered its significance to be in the fact that it was an act of consecration. Concerning the article on eschatology he stated the following propositions as explanatory of the article in the New Creed: 1. The Judge of all the earth will do right. 2. No soul will be saved except on the basis of conversion and regeneration. 3. No soul will be lost until all the resources of Divine love consistent with human freedom have been exhausted. He said unqualifiedly that he had no hope to extend to any sinner beyond the moment that salvation was offered to him. While he declined to make any dogmatic statement concerning whether any opportunity might be offered of repentance after death, he distinctly and emphatically said that he had no hope to offer to any one of such an opportunity, and that he preached the duty of immediate repentance, under peril of being eternally lost. He said concerning the Atonement that he found much in all theories that helped him to make plainer the great fact accomplished by the death of Christ. He accepted much of the substitution and satisfaction theories as expressing essential parts of the truth. After a full and searching examination, the council, composed in part of some of the most conservative of our thinkers, voted without a dissenting voice to proceed to the installation."

Changes in Doctrine.

Rev. Phillips Brooks, the well known Boston Episcopalian, recently delivered a lecture at the Harvard Divinity School upon the minister and his people, in which he said,—

"We may say that the changes that are going on are in general of one great sort. Both Christian doctrine and Christian institutions are leaving off their arbitrary forms and showing their essential conditions. Things manifest themselves in their arbitrary forms first, and afterward show themselves in their essential conditions. Take, for instance, one or two of the Christian doctrines, and we can see how the change has taken place. There was a time when man was supposed to be appointed to fixed, certain, and precise conditions in the other world, the condition of those who were saved and the condition of those who were lost. It was an arbitrary condition, and one difficult to anticipate. It was a distinction which one found it very difficult to apply to his own life. I believe to-day that men are looking forward to another life, believing that moral issues are to rule in that life as they rule here; that man's destiny is fixed there according to his nature, and not according to any arbitrary judgment which it is impossible for him to anticipate. The two worlds are thus brought together in healthier association, so that men live to-day in healthier anticipation and with a more impressive sanction of the other life than they have lived in the past."

His summary of the minister's function in relation to the intelligence of his people is excellent:—

"1. In the first place, he must awaken their spiritual activity. 2. In the second place, he must give them the results of his study. 3. In the third place, he must lift their life to the higher tone which Christianity assures."

Progress among Congregationalists.

The cases of Dr. Newman Smyth, Dr. McLean, and others among the Congregationalist clergy, who have been installed in spite of wide divergences from the old standards of faith, have received a notable addition in that of the Rev. Charles A. Gordon, lately installed over the Old South Church, Boston. The letters summoning the usual council were not in the common form, and did not ask for the approval of the council, yet the proceedings were those generally had. Mr. Gordon read a brief declaration of his views. He believes in "the one only living and true God," whose "name is Father, Son, and Holy Spirit," basing his belief on external evidences; as to inspiration, he holds that "God qualified, that is, inspired, the men who were the channel of this communication;" he does "not pretend even to an adequate, much less to a complete, apprehension of the work of Christ in reconciliation"; and to the question whether probation ends with this world, he "can give no answer whatever," and favors "the mental habit of suspense."

Many questions were asked Mr. Gordon by some of the older men, with a view to sounding the depth of his convictions, and

the result was apparently to discover that he was firm in only a few simple convictions. Being asked if he called the Son God and the Spirit God, he said he did, but "recognized in the Godhead a mystery" which he should "not pretend to explore." Again he said, "I cannot find the view countenanced, as I read the New Testament, that God is propitiated by the death of Christ; that is, made favorable to man. I distinctly reject that view." Mr. Gordon was installed with the approval of three-fourths of the council.

This case, and the others like it, mark a tendency which will not go backward, and afford ocular proof that the devout and sincere mind now receives a very different influx from that which came to it fifty years ago. The result is, of course, to leave Mr. Gordon with very little spiritual raiment, and to subject him to some scorn from the Calvinists; but it is a step which must be taken, the promising character of which will appear later, probably within ten years.

The Real Truth.

THE *New-Englander* for March was a number of marked excellence, and every article might be summarized with profit to our readers, but we can only give a significant passage from the pen of Miss Julia H. Gulliver, of Andover, who may be a daughter of the well-known professor: —

"Is it asked how wide a chasm is fixed by Christianity between absolute holiness and sin-defilement? Not till the arcana of the humiliation and sufferings of the Christ of Galilee are revealed, will it be known. Thereon are written, in letters that burn themselves into the hearts of men, the words borrowed and emblazoned on the banners of Cosmism: 'For my thoughts are not your thoughts, neither are your ways my ways. . . . For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.' Is the question as to how complete a redemption for mankind has been provided for by Christianity, and how perfect a union it has made possible with his Maker? When the mystery of the personality of the God-Man is understood, the question can be answered, never before. Not the truth as the Church has understood it but the truth as Christ has left it, is Christianity. The conscious grasping of the truth as it is in Christ, has been the goal that Christian speculation has ever been striving to reach. Notwithstanding many lapses, a progress is still traceable which steadily tends toward a theoretical and practical recognition of a Divine personality immanent in the universe, yet distinct; through all, in all, but above all; and of that independent God-dependence which alone constitutes real manhood. Nevertheless, the Church has been and still is far from apprehending the truth in

its completeness. Rather does history show that the Word of Christ and his Apostles in every generation 'stretches beyond and over each, as the all-sufficient norm, even to the end of time.'"

The Outlook.

Every Other Saturday, after treating of the situation as regards religious thought, sums up as follows:—

"The outlook then is narrowed down to this. On one side we see an immense preponderance of numbers, supported by all the authority of tradition — still great even in our day — and buttressed by the inborn fear and superstition which linger in so many minds. On the other, a remnant indeed, but marshalling under its banner the deepest, the truest, the noblest men and women of their time. Men and women who are alive to the crying needs of human minds and hearts. Who are reverent without superstition, and religious without bigotry. Whose minds are open to the reception of truth, and who believe in the new heavens and the new earth wherein shall dwell righteousness. Can any thoughtful person doubt with which side victory will finally abide?"

New Bottles for New Wine.

In defending the new Congregational Creed, Prof. Fisher, of Yale College, who speaks with authority on account of his acknowledged position, uses very plain speech. Explaining why the Nicene Creed was not fully incorporated, and why other old formulas were not introduced, he says,—

"The Nicene Creed teaches the eternal generation of the Son. The mode of conception and this interpretation of the New Testament have been pretty generally discarded in New England since Hopkins wrote his system. The Calvinistic doctrine that only elect infants are saved has gone by. This old Protestant view, adopted by the Reformers (except Tzwingli), that all the heathen and unbaptized infants perish, is no longer held."

The Inter-Ecclesiastical Congress.

Our readers have heard with interest of this Berkshire movement. A committee is now acting in the matter, the original signers of the call having been joined by two clergymen and a layman from each of the bodies represented, namely: the Congregational, Episcopal, Methodist, Baptist, Presbyterian, and Reformed denominations.

The Episcopalian Ministry.

A frank writer in the *American Church Review* points out that, in the last year, there was a net increase in the Episcopalian

ministry of only twenty-eight—"one for every two dioceses, and nobody for a missionary." The fourteen theological seminaries average five students to each, the annual cost of educating them being about one thousand dollars to each student. It appears in the same number that, although some of the clergy receive very large salaries, the average salary is less than six hundred dollars—"the lowest scale of compensation to be found in any religious body of any name." The difficulty is alleged to be in the decline of the Diaconate, which now includes one hundred and forty-two persons, while there are three thousand four hundred and twenty-one priests. There may be other deficiencies which the writer, candid as he is, is not in a position to see.

Rev. J. W. White's Society.

It will interest our readers to know that the church to which Rev. J. W. White ministers has withdrawn from Huntingdon Presbytery, and reörganized itself on an independent basis.

From the Literary World.

Some extracts from the review of the *Literary World* (London) of Benjamin Worcester's "Life of Swedenborg," are given by *Morning Light*. These are notable:—

"We must take Swedenborg as a whole or leave him. It is remarkable how even among outside circles of the non-professing and half-disciples of Swedenborg, there is a deepening impression that he was raised up to do a work for Christendom, second to none in Church history. Swedenborg is the bridge across which the old orthodox and the old rationalist parties can pass to exchange ideas together. Wesley was the mediator of a new moral force flowing out of Christianity, while Emanuel Swedenborg became the organ of a new spiritual philosophy, the power of which is hardly yet understood, but which seems likely to leaven all religious thought, and change all arbitrary theologies into a spiritual rationalism."

Misty Metaphors.

The *Christian Register* speaks with authority of Madeley's work:

"While the doctrine of correspondences formulated by Swedenborg has points of beauty and attraction for poetic minds, it is utterly mechanical, arbitrary, and unnatural applied by him to the interpretation of the Scripture writings. It is opposed to exact and rigid historical criticism, and evaporates the reality of the Old Testament into misty metaphors."

Indeed! So that when the risen Lord expounded in all the Scriptures the things concerning himself, not regarding the rules of "exact criticism," he "evaporated" the Scripture "into misty metaphors," while, nevertheless, the disciples' hearts burned within them.

Resurrection, not of the Flesh.

In a temporate article lately printed in the N. Y. *Independent*, Daniel Curry, D.D., treats frankly of the fading doctrine of the resurrection of the material body: —

"The traditional notion is, that the revivification of our Lord's body is to be accepted as the pledge and pattern of a similar revivification of all human bodies at some future time,— usually fixed somewhere in the future when Christ shall be manifested outwardly with stupendous spectacular displays. This view of the matter supplies the machinery for a vast amount of poetry, epic, didatic, devotional, and hortatory; and it is utilized as a chief element in not a few finely imaginative sermons. To hesitate about accepting it, has been esteemed as indicating a dangerous doctrinal laxity, and to imply a manifest tendency away from the accepted doctrines of the Gospel; and yet it may be safely said that scarcely any other article of the faith of the traditional orthodoxy is beset with such formidable difficulties, and few are held so uncertainly by thoughtful Christians."

Commenting upon the old-time interpretation of the Pauline teaching to confirm "the traditional notion," he says,—

"If it is granted that a future life, without the resuscitation and reconstruction of the physical body, is supposable, then not only is every argument used by St. Paul quite in agreement with that supposition, but by the same process a great amount of violent torturing of plain words will be avoided. Christ is preached as risen from the dead; and his rising is the pledge of that of all who are in Christ. 'Flesh and blood *cannot* inherit the kingdom of God.' The attempt of commentators and exegetes to rob this sweeping declaration of its obvious and legitimately inevitable meaning by the qualifying and negativing suffix, 'without change,' is wholly unauthorized and quite the opposite of edifying. The Apostle's obvious design was to guard against the very same gross, physical interpretation of his doctrine, which, despite his positive declaration to the contrary, has been forced upon it. 'Flesh and blood' can mean only men's physical bodies; and these, however changed, and though attenuated to the millionth power, must still be the same 'flesh and blood'; for it is *kind* not *quantity*, the reality, not the degree or density, that is brought into notice.

"Probably no considerable ecclesiastical body among the Orthodox denominations in the land could be brought to convict one of its members of doctrinal unsoundness for rejecting the traditional notion respecting the resurrection of the body; and, on the other hand, those who do not hold that opinion may well

consent to leave the subject to the obvious driftings of the public mind. But a most decided protest may be uttered against classing doubts respecting the resuscitation of all the dead of the earth's people among the eccentricities of the New Theology. They do not belong in that category."

Demoniacal Possession.

We quote the following account of a case of possession which may seem strange to some, but will be to our readers a corroboration of what they have found in "Heaven and Hell" as to the way in which evil spirits may take possession of those who are not defended through looking to the Lord: —

"In the Kucheng District of the Fuhehau Conference, a remarkable case of demoniacal possession brought preachers and people in great contrition to their knees. It was the first case that ever occurred among the Christians of this region, and some of them had imbibed somewhat of that intelligent (!) faith that boastfully denies the existence of demons. Their surprise and contrition, was, therefore, all the greater when they learned that the unwelcome visitor mentioned them by name and gave such a minute account of their former and present spiritual condition that denial was out of the question. He based his right to a dwelling-place in the heart of the unfortunate individual on the fact that she yielded to temptation and allowed herself to scold in heathen language and manner. The preachers who attempted to exorcise him he mocked by reminding them of their secret faults. When, however, the person chiefly concerned, with several others, one day approached the house, determined to confess their sins together before God, he immediately began negotiations for a change of abode. He was ready to own how much he had lost by the happy death of some of our former church members, and that he would abandon his present abode on condition that pastoral labor and care were withdrawn from certain lukewarm Christians he named. The case was in all respects similar to those so carefully studied by the Presbyterian and other missionaries in Shantung — in other words, like those recorded in the New Testament."

A Roman Catholic Complaint.

To those who are disposed to believe that there is a rapid development in this country of the Church of Rome, we commend these words taken from a letter to the *Catholic Review* : —

"Keep your children from and out of mixed marriages, lest in fifty years you need another St. Patrick or St. Boniface, to convert a nation of pagans, made up of your grandchildren. Here is a looking-glass! stand before it, watch it closely! Our town numbers one hundred and fifty families entirely Catholic, and four hundred and fifty 'mixed families.' Of these latter, four hundred have fallen away entirely and completely from the Church; of the fifty outwardly professing the faith, only twenty earnestly strive to raise their children Catholics. Thus four

hundred and thirty families are gone; count three children for each, and you have the round number of one thousand two hundred and ninty,—including parents, one thousand seven hundred and twenty souls lost to the Church,—the work of less than twenty years. All my successors within a hundred years will not bring as many converts into the Church as four hundred and thirty careless parents within so short a time have sent out of the all-saving 'Bark of Peter.' Many of the parents in the mixed families referred to were themselves the results of mixed marriages, proving the every-day experience that the second generation of such unions will always be an entire loss to the Church."

The Communion Service in Sweden.

A CONTRIBUTOR to the *American Church Review* has given a translation of the "Eucharistic Liturgy of the Established Evangelical (Lutheran) Church of Sweden." We note that in the exhortation before the administration the need of self-examination is distinctly stated as follows:—

"How we may become fit to partake of these precious gifts the Apostle Paul teaches us when he admonishes that we, each for himself, examine ourselves, and so eat of this bread and drink of this cup. And we have then examined ourselves properly, when we have considered our transgressions and sins, when we hunger and thirst after righteousness and the atoning grace in Christ, of which all penitent receive assurance in this sacrament, and when we firmly resolve hereafter to amend our lives, flee from sin, and lead a righteous life."

The priest and communicants join in repeating the Lord's Prayer. The communicants all come forward and kneel, and say,—

"O Lamb of God, that takest away the sins of the world, save us Mercifu Lord God.

"O Lamb of God, that takest away the sins of the world, hear us Merciful Lord God.

"O Lamb of God, that takest away the sins of the world, give us Thy peace and blessing."

All then sing a hymn, and receive, still kneeling, the bread and wine.

In conclusion the priest says,—

"Bend your hearts to God, and receive the benediction. The Lord bless you and keep you. The Lord make his face shine upon you, and be gracious unto you. The Lord lift up his countenance upon you, and give you eternal peace in the name of God the Father, and the Son, and the Holy Ghost. Amen."

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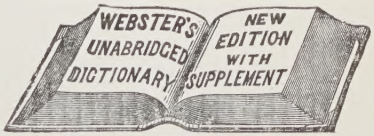

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